

1976

Theology of a Marian Shrine, Częstochowa

Marian Załęcki

Follow this and additional works at: http://ecommons.udayton.edu/ml_studies

Recommended Citation

Załęcki, Marian (1976) "Theology of a Marian Shrine, Częstochowa," *Marian Library Studies*: Vol. 8, Article 6, Pages 35-311.
Available at: http://ecommons.udayton.edu/ml_studies/vol8/iss1/6

This Article is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in Marian Library Studies by an authorized administrator of eCommons. For more information, please contact frice1@udayton.edu.

INTRODUCTION

With certain exceptions, the theology of Marian shrines has been too long neglected¹. Father R. Laurentin studied the shrine of Lourdes² and later on the shrine of Pontmain³; but his studies are more concerned with the apparitions of Our Lady. Various studies of the theology of these apparitions summarize and examine how the message of Mary in the great apparitions was related to the biblical message⁴. Father G. Girones gave a dogmatic foundation for the apparitions of Mary, the Mother of the Church⁵. L. Lochet analyzed the apparitions of Mary and their role in the life of the Church⁶. The only substantial work concerned with the theology of Marian

¹ R. LAURENTIN, *Bulletin marial*. In: *Revue des Sciences Philosophiques et Théologiques* 3 (1966), p. 528.

² R. LAURENTIN, *Lourdes. Documents authentiques*, (7 vols.), Paris, Lethielleux, 1957-66; *Lourdes. Histoire authentique*, (6 vols.), Paris, Lethielleux, 1961-1964. R. LAURENTIN published recently a new study which could not be used in this work; *Lourdes, pèlerinage pour notre temps*, Chalet, 1977.

³ R. LAURENTIN, A. DURAND, *Pontmain*, (3 v.), Paris, 1970.

⁴ Cf. bibliography and thesis of Ph. SEVEAU, M.S.C., *Correspondance Evangélique du Message de Marie dans les Grandes Apparitions*: a doctoral dissertation presented to the Theological Faculty "Marianum", Rome, 1971. (2 v. roneot.)

⁵ G. GIRONES, *La humanidad salvada y salvadora, tratado dogmático de la Madre de Cristo*, Valencia, 1969, p. 171-173.

⁶ L. LOCHET, *Apparitions of Our Lady. Their place in the life of the Church*, tr., New York, 1960.

Father Marian ZALEŹCKI, O.S.P. born in Wola Wzieszczowska (Poland) in 1935. He came to the United States in 1965. He acquired his S.T.L. in 1973 at the University of St. Thomas in Rome. He prepared his doctorate at the Marian Library Institute of the University of Dayton in 1974-1975 and successfully defended his thesis at the Marianum in Rome on the occasion of the International Mariological Congress in 1975. He was Superior of the Pauline Monastery Our Lady of Częstochowa at Doylestown, Pennsylvania for the year 1976-1977. He is presently in charge of public relations at this Shrine.

His doctoral work, "Theology of a Marian Shrine: Our Lady of Częstochowa" is published in this volume 8 of *Marian Library Studies, new series*, with appendices, tables, illustrations.

MARIAN ZAŁĘCKI, O.S.P.

THEOLOGY OF A MARIAN SHRINE
OUR LADY OF CZĘSTOCHOWA

MARIAN LIBRARY STUDIES

NEW SERIES 8

1976

To my mother who, I hope, now lives in the lasting embrace of Mary, to her, who first taught me of Mary, opened my soul to her beauty and power, who inspired and encouraged me to devote my life in the Order that perpetuates with joy the mission of Our Lady of Częstochowa.

I wish to express my gratitude to all those who helped me in the publication of this work, singling out in particular the staff of the MARIAN LIBRARY and with them Dr. William Christian and Dr. James Ferrigno. My special thanks are due also to the director and to the typesetter at CULTURA for their patient collaboration.

shrines has been the brief but cogent thesis of Father B. Pereira published in 1973¹. Recently, Father G. Besutti showed the great interest of the Marian shrines in Italy and the theological significance of *ex-votos* in these centers of pilgrimages².

The shrine of Our Lady of Częstochowa is not based on an apparition; its center of devotion is a beautiful icon of Byzantine origin. We propose to explain the history of this famous icon and of its shrine, and describe the spirituality which characterizes it as a "Marian shrine". The theological study is based on the documents of Vatican II, especially, on *Lumen Gentium*, chapter VIII³, and the recent Apostolic Exhortation *Marialis Cultus*⁴.

¹ B. PEREIRA, SAC, *Teología de los Santuarios Marianos*, Chile, 1963. Cf. R. LAURENTIN, *Bulletin* (see note 1) p. 528.

² G. BESUTTI, O.S.M., *Saggio di ricerca sull'origine dei santuari Mariani in Italia*, in: *De cultu Mariano saeculis VI-XI*, vol. V., Romae, 1972, p. 276-305; Id: *Santuari, apparizioni, culto locale, ex voto: Rassegna bibliografica 1962-1971*, in *Marianum* 34 (1972) p. 42-141.

³ *Constitutio dogmatica de Ecclesia Lumen gentium*, cap. VIII AAS 57, 1965, 58-85.

⁴ *Adhortatio apostolica Marialis cultus*: AAS 66, 1974, 113-168.

BIBLIOGRAPHY

I. GENERAL BIBLIOGRAPHY

- W. ABBOTT, *The Documents of Vatican II*, New York, Herder and Herder, 1966.
- Å *Dictionary of Mary* (Donald Attwater), New York, 1956.
- AAS: *Acta Apostolicae Sedis*, Romae, 1909-
- ACO: *Acta Conciliorum Oecumenicorum*, Berlin, 1914.-
- ALMA SOCIA CHRISTI, *Acta Congressus mariologici-mariani*, Romae anno sancto 1950 celebrati: 13 vol. Romae, 1950.
- B. ALTANER, *Patrology*, tr., New York, Herder and Herder, 1961.
- Analytical concordance of the Bible* (Young R.), London, 1963.
- A new Catholic commentary on the Holy Scripture*, Fuller R. C. ed., et al., Englewood Cliffs, N.J., 1968.
- ASS: *Acta Sanctae Sedis*, Romae, 1865-1908.
- D. BERETTO, *Maria nel domma cattolico*, Torino, 1965.
- *Il Magistero Mariano di Pio XII*, 2 ed. Roma, Edizioni Paoline, 1959.
- G. BESÜTTI, *Bibliographia Mariana: 1952-1957* (*Marianum* 20, 1958), 1958-1966 (*Marianum* 28, 1966), 1967-1972 (*Marianum* 35, 1973).
- R. BROWN, *The Gospel according to John*, Garden City, New York, Doubleday & Company, Inc., 1966.
- A. BUGNINI - C. BRAGA, *The Commentary on the Constitution and on the Instruction on the Sacred Liturgy*, New York, Benziger Brothers, 1965.
- Cahiers Marials*, Paris, 1957-
- Ph. CARRINGTON, *The early Christian Church*, Cambridge, 1957.
- Ea. CARROLL, *A survey of Recent Mariology*, in: *Marian Studies*, 18, 1967-
- H. CAZELLES, *Fille de Sion et théologie mariale dans la Bible*, in: *Études Mariales* (Bulletin de la Soc. franc.), 21, 1964, pp. 51-72.
- *La fonction maternelle de Sion et de Marie*, in: *Maria in Sacra Scriptura*, Rome, Acad. Mar. Intern. VI, 165-178.
- C.I.C.: *Corpus Iuris Canonici*, F. J. KENEDY and SONS, 1918.
- CORPUS MARIANUM PATRISTICUM, Alvarez Campos S., Burgos, 1970-, 3 vol.
- De Culto Mariano saeculis VI-XI*, *Acta Congressus Mariologici-Mariani Internationalis in Croatia anno 1971 celebrati*, 5 vol., Romae, 1972 (v. I in print)
- L. DEISS, *Mary, Daughter of Sion*, Collegeville, Minnesota, The Liturgical Press, 1972.
- W. DELIUS, *Geschichte der Marienverehrung*, München-Basel, E. Reinhardt, 1963.

- H. DENZINGER - A. SCHÖNMETZER, *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum*. Ed. XXXIV emendata, Friburgi Brisgoviae, Herder, 1967.
- De primordiis cultus mariani* (Lisboa-Fátima). *Acta Congressus Mariologici-Mariani Internationalis in Lusitania*, 1967 celebrati, 6 vol., Romae, 1970.
- Dictionnaire de la Bible*, F. Vigouroux, 1912.
- Dictionnaire de la Bible*, Supplément, L. Pirot, ed. et al., Paris, 1928-
- Dictionary of the Biblical Theology*, X. Léon-Dufour, ed., tr., New York, 1967.
- Dictionary of the Bible*, J. L. McKenzie, Milwaukee, 1965.
- Dictionnaire de Théologie Catholique*, Paris, 1930-1950, 15 vol.
- Dictionnaire de Spiritualité*, Paris, Beauchesne, 1937-
- Dzieje Teologii Katolickiej w Polsce*, LUBLIN, 1974-76, 3 vol.
- Encyclopedic dictionary of the Bible*, New York, L. F. Bartman, 1963.
- Ephemerides Mariologicae*, Madrid, 1951-
- Ephemerides theologicae Lovanienses*, Bruges, 1924-
- Enciclopedia Cattolica*, Roma, 1949-1954, 12 vol.
- Estudios Marianos*, Madrid, 1942-
- Études Mariales*, Bulletin de la Société Française d'Études Mariales, Paris, 1935-
- P. EVDOKIMOV, *L'Orthodoxie*, Neuchâtel-Paris, 1965.
- *L'art de l'icône, théologie de la beauté*, Paris, 1972.
- *Panagion et Panagia*, in: *Études Mariales*, 27 (1970).
- A. FLICHE - V. MARTIN, *Histoire de l'Église, depuis les origines jusqu'à nos jours*, Paris, 1935.
- H. GRAEF, *Mary. A history of doctrine and devotion*, London, Sheed and Ward, 1963-65, 2 vol.
- Handbook of Church history*, H. JEDIN, ed. et al., tr., New York, 1970.
- E. HATCH - H. REDPATH, *A Concordance to the Septuagint and the other Greek versions of the Old Testament*, repr. Graz, 1954, 2 vol.
- I Santuari Mariani d'Italia*, a cura di Giacomo Maria Medica, Torino-Leumann, 1965.
- M. D. KNOWLES and D. OBOLENSKY, *The Christian centuries*. vol. 2. *The Middle ages*, New York, 1968.
- Th. KOEHLER, *L'état actuel de la Recherche en Mariologie*, in: *Cahiers Marials*, 17 (1974), No. 88, p. 215-254.
- C. KUCHARÉK, *The Byzantine-Slav Liturgy of St. John Chrysostome*, Allendale, N.J., 1971.
- La Madonna* - Rivista di Cultura Mariana, Roma, 1953-
- La Maison-Dieu*, Paris, 1945-
- R. LAURENTIN, *Structure et Théologie de Luc I-II*, Gabalda, Paris, 1957.
- *Court traité sur la Vierge Marie*, 5^e éd., Refondue à la suite du Concile, Lethielleux, Paris, 1968-
- *Maria nella storia della Salvezza*, Marietti, 1972.
- *The present crisis in Mariology — Rise or Fall of Mariology*, University of Dayton, Ohio, 1968.

Bibliography

LECHNER - EISENHOFER, *The Liturgy of the Roman Rite*, New York, Herder and Herder, 1961.

Lexikon der Marienkunde, Regensburg, 1957 - 1 vol.

Lexikon für Theologie und Kirche (J. Höfer - K. Rahner), Freiburg, 1957-1965, 2 ed.

Lumière et Vie, Lyon, 1951-

Maria. Études sur la Vierge Marie (Ed. H. du Manoir), Paris, 1949-1971, 8 vol.

Maria in Sacra Scriptura. Acta Congressus Mariologici-Mariani in Republica Dominicana, anno 1965 celebrati, 6 vol., Romae, 1970.

Marialis Cultus (Paulus VI): Apostolica Exhortatio, Romae, 1974.

MARIAN STUDIES, The Mariological Society of America, 1950-

MARIANUM, Rome, 1939-

H. MARIN, *Documentos Marianos*, in: *Doctrina Pontificia*, t. IV, Madrid, 1954.

A. MARTIMORT, *L'Église en prière. Introduction à la Liturgie*, Paris, Desclée & Cie, 1965.

New Catholic Encyclopedia, New York, 1967-

Patrologia Graeca, Migne J. P., Paris, 1857-1866.

Patrologia Latina, Migne J. P. Paris, 1878-1890.

Patrologiae Latinae Supplementum, A. Hamman, Paris, 1958-1968.

PIUS XII, *Four Marian Encyclicals*, New York, Paulist Press, 1959.

Revue des Sciences Philosophiques et Théologiques, Paris, 1907-

Sacramentum Verbi: An Encyclopedia of Biblical Theology (J. B. Bauer) tr., Herder, 1970, 3 vol.

SANCTI THOMAE DE AQUINO *Summa Theologiae*, Romae, Ed. Pauline, 1962.

A. SCHULTE, *Benedicenda*, New York, Benziger Brothers, Inc., 1955.

— *Consecranda*, New York, Benziger Brothers, Inc., 1956.

O. DA SPINETOLI, *Maria nella Bibbia*, Genova, 1964.

The Jerome Biblical Commentary, R. E. Brown, ed. et al., Englewood Cliffs, N. J., 1968.

The Jerusalem Bible, Garden City, New York, 1966.

The Marian Era, Chicago, Ill., 1960-

The Westminster Dictionary of the Church History, J. C. Brauer, ed. et al., Philadelphia, 1971.

Theological dictionary of the New Testament (G. Kittel - G. Friedrichs) Grand Rapids, Mich. 1964-67.

VIRGO IMMACULATA. *Acta Congressus Mariologici-Mariani, Romae, 1954 celebrati*, Romae, 1956, 18 vol.

Vraies et fausses apparitions dans l'Église, Paris, 1973, French Society of Marian Studies, Session 1971.

Worship, Collegeville, Minnesota, 1941-

II. SPECIAL HISTORICAL BIBLIOGRAPHY

R. BARNETT - CLIFFORD, *Poland, its people, its society, its culture*, New Haven, 1958.

St. BEISSEL, *Wallfahrten zu Unserer Lieben Frau in Legende und Geschichte*, Freiburg, Herder, 1913.

- *Geschichte der Verehrung Mariens im XVI und XVII Jahrhundert*, Freiburg, Herder, 1910.
- E. BERNADOTTE - SCHMITT, *Poland*, University of California Press, Berkeley and Los Angeles, 1945-
- J. H. BILLINGTON, *The icon and the axe*, New York, 1966.
- M. BOSKOVITZ, ed. et al., *Christian art in Hungary*, Budapest, 1955.
- S. BOTTARI, *Tesori d'arte cristiana*, Bologna, (1966/68).
- Byzantine art, an European art*, Athens, 1964.
- C. CAVARNOS, *Anchored in God*, London, 1959.
- *Byzantine thought and art*, London, 1968.
- C. CECCHELLI, *Mater Christi*, Roma, Ferrari, 1946-1954, (4 vol.).
- S. CROSS, *The Russian Primary Chronicle*, ed., Cambridge, Mass., 1965.
- *Slavic civilization through the ages*, New York, 1963.
- A. CZOŁOWSKI, *Historia Lwowa od zalozenia do roku 1600*, Lwow, 1925.
- DE MAHUET, J. "Essai sur la part de l'Orient dans l'iconographie de l'Occident", in: *Études Mariales*, 19 (1962), p. 145-183.
- Dictionnaire d'Archéologie Chrétienne et de Liturgie*, Cabrol - Leclercq ed., Paris, 1924-1950, (15 vol.).
- F. DOLGER, ed. et al., *Mönchsland Athos*, München, 1945.
- J. DŁUGOSZ, *Historia polonica*, ed. by A. Przezdziecki *Opera omnia*, Cracoviae, 1863-1887, 12 vol.
- F. DVORNIK, *The Slavs, their early history and civilization*, Boston, 1959.
- *Byzantine Missions among the Slavs*, New Brunswick, N.J., 1970.
- G. P. FEDOTOV, *The Russian religious mind*, Cambridge, Mass., 1965.
- B. FILLow, *L'ancien art bulgare*, Berne, 1919.
- Frühe Ikonen Sinai: Griechenland, Bulgarien, Jugoslawien*, Wien, 1956.
- M. T. FLORINSKY, *Russia, a history and interpretation*, New York, 1953.
- A. GRABAR, *Recherches sur les influences orientales dans l'art balkanique*, Paris, 1928.
- *Geschichte der Russischen Kunst*, ed., et al., Dresden, 1957-
- *Byzanz*, Baden, 1864.
- *Christian iconography; a study of its origins*, tr., Princeton, 1968.
- *Early Christian art*, tr., New York, 1968.
- A. GRONOWICZ, *The Piasts of Poland*, New York, 1945.
- O. HALECKI, *A history of Poland*, New York, 1966.
- H. HAUSSIG, *A history of Byzantine civilization*, tr., London, 1971.
- R. HODDINOTT, *Early Byzantine churches in Macedonia and southern Serbia*, London, 1963.
- P. HUBER, *Athos Miraculous Icons*, tr. Berne, 1968.
- E. KAESTNER, *Mount Athos*, London, 1961.
- V. KLUCHEVSKY, *A history of Russia*, New York, 1960.
- H. KONDAKOV, *Ruskaja Ikona*, Praga, 1931.
- *L'icône russe*, tr. par Minns E., Oxford, 1927.
- S. KONOVALOV, *Russo-Polish relations*, Princeton, N.J., 1945.
- W. LEDNICKI, *Life and culture of Poland*, New York, 1944.
- T. MASARYK, *Spirit of Russia*, London, 1955.

Bibliography

- P. MILIUKOV, *Russian culture*, London, 1943.
H. PASZKIEWICZ, *The making of the Russian nation*, Great Britain, 1963.
Pomniki dziejowe Polski, Seria II, t. IV, ed. by Instytut Historii Polskiej Akademii Nauk, Warszawa, 1962-part 2, ed. in 1969.
W. REDDWAY, ed. et al., *The Cambridge History of Poland*, Cambridge, 1958.
N. RIASANOVSKY, *A History of Russia*, New York, 1969.
L. STRAKHOVSKY, *A Handbook of Slavic Studies*, Cambridge, Mass., 1949.
Studia Warmińskie, Warmińskie Wydawnictwo Diecezjalne, 1964-, t. 1-4.
R. TRAUTMANN, *Die altrussische Nestorchronik*, Leipzig, Markert & Petters Verlag, 1931.
G. VERNADSKY, *Ancient Russia*, New Haven, 1946.
A. VLASTO, *The entry of the Slavs into Christendom*, Cambridge, Mass., 1970.

III. ICONOGRAPHY

- A. AINALOV, *The Hellenistic origins of Byzantine art*, tr., New Brunswick, N.J., 1961.
A dictionary of Italian Painting, tr., London, 1964.
M. ALPATON, ed. et al., *Geschichte der Altrussischen Kunst*, Moskau, 1932.
J. BECKWITH, *Early Christian and Byzantine art*, London, 1968.
— *The art of Constantinople*, London, 1961.
S. BETTINI, *Pittura delle origini cristiane*, Novara, 1942.
J. BLANKOFF, *L'art de la Russie Ancienne*, Bruxelles, 1963.
Lexikon der Christlichen Ikonographie, E. Kirschbaum, ed. et al., Rom, 1963, 8 vol.
G. MATHEW, *Byzantine aesthetics*, London, 1963.
F. MEER, *Early Christian art*, London, tr. 1967.
E. MENDIETA, *Mount Athos*, Berlin, 1972.
P. MUTATOFF, *Trente-cinq primitifs russes*, Paris, 1931.
B. MYERS, *Art treasures in Russia*, ed. Myers, New York, 1970.
J. NASRALLAH, *Marie, dans la sainte et divine liturgie byzantine*. Paris, Nouvelles éditions latines, 1954.-
J. NORWICH, ed. et al., *Mount Athos*, London, 1966.
R. OERTEL, *Early Italian Paintings to 1400*, London, 1968.
G. OSTROGORSKY, *History of the Byzantine state*, tr., Oxford, 1968.
L. OUSPENSKY, ed. et al., *The meaning of icons*, Boston, 1969.
O. POWSTENKO, *The Cathedral of St. Sophia in Kiev*, New York, 1954.
L. RÉAU, *L'art russe*, Paris, 1921.
Reallexikon zur Byzantinischen Kunst, Ed. K. Kessel, Stuttgart, 1971.
E. SAUSER, *Frühchristliche Kunst*, Innsbruck, 1966, 2 vol.
G. SCHILLER, *Ikonographie der christlichen Kunst*, Gütersloh, 1966, 3 vol.
Ch. SEYMOUR, *Early Italian Paintings*, New Haven, 1970.
A. SKIRA, *The great centuries of Egyptian painting*, tr., Geneva, 1954.
H. STERN, *L'art byzantin*, Paris, 1966.
J. STRZYGOWSKI, *Die Altslawische Kunst*, Augsburg, 1929.
R. TALBOT, *Art of the Byzantine era*, New York, 1973.

- *Russian icons*, London, 1963.
- *A concise history of Russian art*, London, 1967.
- J. VEGH, *Tableaux allemands et bohémiens du XV^e siècle*, Budapest, 1967.
- A. VOYCE, *The art and architecture of Medieval Russia*, Norman, 1967.
- S. VRYONIS, *Byzantium and Europe*, London, 1967.
- G. WELLEN, *Theotokos*, Utrecht-Antwerpen, 1961.
- K. WESSEL, *Koptische Kunst*, Recklinghausen, 1963.
- *Christentum am Nil*, Recklinghausen, 1963.
- G. WILPERT, *Le pitture delle catacombe romane*, Roma, 1903.
- H. ZBINDEN, *Russian Icons*, New York, 1953.

IV. THEOLOGY OF THE SHRINE

- B. AHERN, *Mary prototype of the Church*, in: *New Horizons*, 1964, p. 201-210.
- J. ALDAMA, *Mater Ecclesiae*, in: *Eph. Mar.*, 14 (1964), p. 441-465.
- J. ALLMEN, von, *Le lieu de culte, témoin de l'histoire du salut*, in: *Oikonomia*, Hamburg, 1967, p. 360-372.
- B. AVERY, *A shrine to Mary throne of Wisdom*, in: *Worship*, 38 (1963), p. 6-12.
- K. BALIC, *Marie, Mère et Modèle de l'Église*, in: *Rev. Euch. clergé*, 67 (1964), p. 257-263.
- *Maria Madre e tipo della Chiesa*, in: *Divinitas* 8 (1964), p. 142.
- *Autour du thème: Marie et l'Église*, in: *Mat. Spir.* II, p. 135-148.
- A. BESNARD, *Le pèlerinage chrétien*, Paris, 1959.
- G. BESUTTI, "Saggio di ricerca sull'origine dei santuari mariani in Italia", in: *De cultu mariano saeculis VI-XI* (1971), vol. V, p. 275-305.
- *Santuari, apparizioni, culto locale, ex voto*, in: *Marianum*, 34 (1972), p. 42-141.
- J. BLENKINSOPP, *The Bible and the people. Mary the Church, the Kerygma*, in: *Clergy Rev.*, 50 (1965), p. 629-633.
- E. BOBRINSKOY, "Les apparitions de la Mère de Dieu dans l'Orthodoxie", in: *Vraies et fausses apparitions dans l'Église*, Paris, 1973, p. 97-122.
- S. BOULGAKOV, *L'Orthodoxie*, Paris, 1932.
- L. BOUYER, *Le trône de la Sagesse. Essai sur la signification du culte marial*, Paris, 1961.
- *L'Église de Dieu, Corps du Christ et Temple de l'Esprit*, Paris, 1970.
- H. BROSCHE, *Christus, Maria, Kirche*, in: *Theol. Rev.*, 56 (1960), p. 241-244.
- L. CARLI, *Maria Santissima Madre e prototipo della Chiesa*, in: *Oikoumenikon*, 5 (1966), p. 25-59.
- H. CAZELLES, *L'Esprit Saint et l'Incarnation d'après le développement de la Révélation biblique*, in: *Études Mariales*, 26 (1969), p. 7-18.
- Y. CONGAR, *Christ, Our Lady, and the Church*, tr., Westminster, Md., 1957.
- *The Mystery of the Temple*, tr., Westminster, Md., 1962.
- *L'Église, ce n'est pas les murs mais les fidèles*, in: *La Maison Dieu*, 70, Cerf, Paris, 1970-
- D. CONNOLLY, *Journey for Renewal*, Orlando (Florida), 1974.

Bibliography

- F. CUNNINGHAM, *The relationship between Mary and the Church in Medieval thought*, in: *Marian Studies*, 9 (1958) p. 52-78.
- J. DANIELOU, *Le signe du Temple ou de la présence de Dieu*, Paris, 1942.
- S. DE FIORES, *Le culte marial dans l'Église actuelle*, in: *Cahiers Marials*, 91 (1974), p. 55-64.
- *Maria e la evangelizzazione nell' Anno Santo*, in: *La Madonna*, 22 (1974), p. 13-25.
- R. DE VAUX, *Tempel von Jerusalem*, in: *Lexikon für Theologie und Kirche*, v. 9, p. 1350-58.
- Documents for Sacred Architecture: Directives for the building of a church by the Bishops of Germany*, Collegeville, Minnesota, The Liturgical Press, 1957.
- J. ELBERT, *Mary and the Church*, in: *Marian Studies*, vol. 9 (1958), p. 22-30.
- H. ENGELMANN, *Pèlerinages*, Paris, 1959.
- A. FEUILLET, *Jésus et sa Mère*, J. Gabalda, Paris, 1974.
- D. FLANAGAN, *Mary, Mother of the Church according to the 'Constitutio de Ecclesia'*, in: *Miles Imm.* 1 (1965), p. 31-39.
- G. GIRONES, *La Humanidad salvada y salvadora*, Valencia, 1969.
- J. GALOT, *Marie et l'Église*, in: *Nouv. Rev. Theol.*, 81 (1959), p. 113-131.
- G. GENNARO, *Maria Pentecostes die 'Mater Ecclesiae'* in: *Maria et Ecclesia*, vol. 9 (1961), p. 43-63.
- D. GRASSO - P. TOSKI, *La Madonna nei grandi santuari*, in: *Mater Christi*, Cattolica Fides, 1957.
- A. JANKOWSKI, *Mater Ecclesiae*, in: *Ruch Biblijny*, 18 (1965), p. 193-205.
- J. JUNGSMANN, *Symbolik der katholischen Kirche*. Hiersemann, Stuttgart, 1960.
- F. KIRWIN, *The nature of the Queenship of Mary*; a dissertation, Washington, D.C., 1973.
- Th. KOEHLER, *Mary's spiritual maternity after the Second Vatican Council*, in: *Marian Studies*, 23 (1972), p. 39-68.
- B. KÖTTING, *Peregrinatio religiosa*, Munster, 1950.
- W. KORNFELD, *Temple*, in: *Sacramentum Mundi* (English), vol. 3, p. 899-903.
- A. KRUPA, *Maryja Matka Kościoła*, in: *Pastori et Magistro*, Lublin, 1966, p. 41-71.
- *Matka Boża w tajemnicy Chrystusa i Kościoła*, in: *Ateneum Kapłańskie*, 68 (1965), p. 357-368.
- La Madonna nel culto della Chiesa*, (Ed. L. Della Torre), Brescia, 1966.
- La Madonna, rivista di cultura mariana: I Santuari al servizio della evangelizzazione nell'Anno Santo*. IX convegno nazionale dei rettori dei santuari mariani, Anno XXII, n. 1, Gennaio-Febbraio, 1974.
- R. LAURENTIN, *Mary and the Church*, in: *Marian Library Studies*, Dayton, 1961.
- R. LAURENTIN - A. DURAND, *Pontmain, un signe dans le ciel*, Paris, 1970.
- L. LOCHET, *Apparitions of Our Lady*, tr., New York, 1960.
- J. LOEW, *The New Rite of Consecration*, in: *Worship*, 35 (1961) p. 527-536.
- W. MACDONALD, *Early Christian and Byzantine architecture*, 1962.
- K. MARCINIAK, *Matka Kościoła Świętego*, in: *Gratia plena*, p. 411-428.

- Marianum*, Annus XXXVI, fasc. I, N. 110, 1974; Miscellanea: "Tre messe in honore della Beata Vergine 'Madre della Chiesa'". Roma, 1974-
 "Marie et l'Église", in: *Études Mariales*, Paris, 1951-1953, 3 v.
- O. MICHEL, Naos, in *Theological Dictionary of the New Testament*, IV, p. 880-895.
- P. MINEAR, *Images of the Church in the New Testament*, Phila., 1960.
- H. MUHLEN, *Una mystica persona*, 3 ed., Munich, 1968.
- H. NISSEN, *Das Templum*, Berlin, 1869.
- Oikonomia*, Heilsgeschichte als Thema der Theologie. Hamburg-Bergstedt, Herbert Reich Evang. Verlag, 1967.
- A. PADAVANO, *Mary, Mother of the Church*, in: *Marian Studies*, 17 (1966), p. 27-45.
- B. PEREIRA, *Teologia de los Santuarios Marianos*, Chile, 1963.
- G. PHILIPS, *Marie et l'Église*, in: *Maria*, vol. VII, p. 362-419.
- *L'Église et son mystère au II^e Concile du Vatican*. Histoire, texte et commentaire de la Constitution "Lumen Gentium", Paris, 1967-68, 2 vol.
- H. RAHNER, *Symbole der Kirche*, *Die Ekklesiologie der Väter*, Salzburg, 1965.
- K. RAHNER, *Mary, Mother of God*, New York, Herder and Herder, 1964.
- G. ROSCHINI, *Maria SS. solennemente proclamata da Paolo VI 'Madre della Chiesa'*, in: *Marianum*, 26 (1964) p. 207-330.
- *Maria Santissima nella storia della salvezza*, Isola del Liri, 1969, vol. 4.
- E. SAUSER, *Symbolik der katholischen Kirche*, Hiersemann, Stuttgart, 1966.
- G. SCHRENK, *hieros*, in: *Theological Dictionary of New Testament* vol. 3, p. 221-283.
- B. SCHULTZE, *Maria und Kirche in der russischen Sophia-Theologie*, in: *Maria et Ecclesia*, vol. 10, p. 51-141.
- SCHWARTZ, *The Church Incarnate: the sacred function of Christian Architecture*, tr., Chicago, 1951.
- R. SEASOLTZ, *The House of God*, New York, 1963.
- O. SEMMELROTH, *Mary, archetype of the Church*, tr., New York, 1963.
- P. SEVEAU, *Correspondance évangélique du message de Marie dans les grandes apparitions* (dissertazione dottorale) Roma, *Marianum*, 1970.
- E. SMITH, *Architectural symbolism of Imperial Rome and the Middle Ages*, Princeton, 1956.
- G. SOLANO, *Corrientes actuales sobre el culto Mariano*, in: *Est. Mar.*, 1969, vol. 32, p. 231-271.
- R. SPIAZZI, *Maria Santissima nella Chiesa*, in: *Tabor*, 10 (1957), p. 395-429.
- *I santuari mariani nell' Anno Santo*, in: *La Madonna*, 22 (1974), p. 26-29.
- C. SPICQ, *Vie chrétienne et pérégrination selon le Nouveau Testament*, *Lectio Divina*, 71, Paris, Cerf. 1972.
- D. STANLEY, *Reflections on the Church in the New Testament*, in: *Cath-BibliQuart* 25 (1963), p. 387-400.
- J. SWEENEY, *Theological considerations on the Mary-Church analogy*, in: *Marian Studies*, vol. 9, p. 31-51.
- W. SZTELNICKI, *Nawiedzenie obrazu Matki Boskiej Częstochowskiej w diecezji wrocławskiej*, Roma, 1971.

Bibliography

- R. VOILLAUME, *Abodes of God, the Church—Our Lady*, tr., London, 195.
- C. VOLLERT, *The Mary-Church analogy in its relationship to the fundamental principle of Mariology*, in: *Marian Studies*, vol. 9, p. 107-128.

V. OUR LADY OF CZĘSTOCHOWA

- ARADI, *Shrines to Our Lady around the world*, New York, 1954, p. 63-66.
- ARCHIVES: *The Archives of Jasna Góra; the Archives of "Skalka"* in Kraków.
- D. BERTETTO, *Acta Mariana Joannis PP. XXIII*, Pas Verlag, Zurich, 1964.
- G. BESUTTI, *Bibliografia Mariana, 1958-1966*, in: *Marianum*, Annus XXVIII, fasc. II-IV (90), p. 383 "Culto locale"; POLONIA: Y 1090 - Y 1105, Roma, 1966.
- *Bibliografia Mariana 1967-1972*, Roma, Marianum, 1974, pp. 280/1: POLONIA Y59-Y563.
- L. BRAUN, *Relatio de solemnissima actu Coronationis Imaginis B.M.V. Deiparae in Claro Monte*, Brunsberg, 1723.
- W. BRUCHNALSKI, *Bibliografia Mariologii Polskiej: CZĘSTOCHOWA*, No. 27 (1780-1960), p. 142-157, Warszawa, 1905.
- D. CHELSTOWSKI, *Scrutinium vitae Mariae Odigitriae imaginis in Monte Czystochoviensi*, Czystochowa, 1710.
- *Maestas sacrae Claramontanae Thaumaturgae imaginis in Regno Poloniae adorata*, Czystochowa, 1717.
- Conclusiones salutare factae in Claro Monte supra oppidum Czystochowa per Patres Ordinis S. Pauli Primi Eremitae*, Cracoviae, 1596.
- DABROWKA B., *Scabellum scholasticum ad thronum Poloniae Reginae in Claro Monte*, Cracoviae, 1727.
- Dict. Hist. Géogr. Eccl.* 13, 1197/1200 (V. Meysztowicz).
- L. FRĄS, *Obrona Jasnej Góry w 1655 r.*, Czystochowa, 1935.
- A. GOLDONOWSKI, *Diva Claramontana seu imaginis origo*, Cracoviae, 1639.
- V. GREGORIUS, *Censtochovia elegis celebrata*, Cracoviae, 1568.
- W. GUMPPENBERG, *Breve relatione sulla prodigiosa imagine della Madre di Dio di Chiaromonte Cestochoviense in Polonia*, Roma, 1671.
- E. HAWELSKI, *Wiadomość historyczna o starożytnym obrazie Bogarodzicy...* Czystochowa, 1856.
- P. ILIŃSKI, *Znaczenie chrztu Polski 966-1966*, London, 1966.
- Jasna Góra. Pauline Father's Monthly: The Shrine of Our Lady of Czystochowa*, Doylestown, Penna. USA.
- S. KACZOROWSKI, *Cud Jasnej Góry, szkic historyczny*, London, 1956, ed. 2.
- P. KENNEDY, "Jasna Góra—Spiritual capital of Poland—Help of the Half-Defeated", in: *The Immaculate*, vol. 17 (1966) p. 15.
- F. KOPERA, *Średniowieczne malarstwo w Polsce*, Kraków, 1925.
- A. KIEDRZYŃSKI, *Mensa Nazarea, miraculorum dapibus sive historia imaginis Claramontanae*, Czystochowa, 1763.
- S. KOBIERZYCKI, *Obsidio Clari Montis Czystochoviensis*, Dantisci, 1659.
- V. KOCHOWSKI, *Rubus incombustus S.V. Maria Czystochoviensis*, Cracoviae, 1690.

- A. KORDECKI, *Nova Gigantomachia contra Sacram Imaginem Deiparae Virginis in Claro Monte Czeszochov. . . collocata. . .* Cracoviae, 1657.
- R. KOZŁOWSKI, "Historia obrazu jasnogórskiego w świetle badań technologicznych i artystyczno-formalnych", in: *Roczniki Humanistyczne*, 20 (1972), p. 5-46.
- Lexicon der Marienkunde* I, 1234: Czenstochau (W. Jurga).
- J. LOBZYŃSKI, *Triumphus Divae Czeszochov.*, Cracoviae, 1644.
- *Analecta Elegiorum*, Cracoviae, 1644.
- *Novus Amphion Divae Claromontanae*, 1636.
- *Aureola Epigramatum Claromontanae Czeszochoviensis*, Cracoviae, 1647.
- Matka Boska w poezji polskiej*, t. I: Szkice o dziejach motywy, Lublin, 1959; t. II: Antologia, Lublin, 1959.
- New Catholic Encyclopedia* IV, 607: Czeszochowa (H. M. Gillett).
- A. NIESZPORKOWITZ, *Analecta mensae reginalis seu historia imaginis odigitriae D. Virginis Claromontanae*, Cracoviae, 1681.
- *Officina emblematum*, quae praecipuos Virginis et Matris Dei Mariae titulos & Elegia complectuntur, Cracoviae, 1680.
- Officia Propria*, Festa nec non Officia propria Ordinis Sancti Pauli Primi Eremitae, Romae, sumptibus Conventus Clari Montis Czeszochoviensis, Romae, 1938, ed. 2.
- PAULUS PP. VI, *Antiquitate opere*, Litterae Apostolicae, in: *Acta Apostolicae Sedis*, 58 (1966), p. 472-473.
- R. PODSTACKI, *Vera et perfecta claritas Montis Czeszochoviensis*, 1718.
- B. PRZYBYLSKI, *Le culte en Pologne*, in: *Études Mariales*, 24 (1967) p. 71-82.
- *Études Mariales en Pologne*, in: *Marianum*, 21 (1959), p. 231-253.
- K. RACZYŃSKI, *Cudowny obraz Matki Boskiej Czeszochowskiej*, Czeszochowa, 1948.
- J. RADLIŃSKI, *Imago thaumaturga B.V. Mariae hierosolymitana . . .* Cracoviae, 1756.
- P. RISINIUS, *Historia pulchra et stupendis miraculis referta Imaginis Mariae, quo et unde in Clarum Montem Czeszochoviae et Olsztyn advenerit*, Cracoviae, 1523.
- B. ROSIŃSKA, *Notre Dame dans la littérature polonaise*, in: *Maria*, Paris, 1952, p. 217-238.
- Z. ROZANOW and E. SMULIKOWSKA, *The cultural heritage of Jasna Góra*, Interpress Publishers, Warsaw, 1974.
- F. ROTTER, *Refugium peccatorum ad Czeszochoviensem Matrem*, Vratislaviae, 1749.
- A. SCHLETZ, red. *Nasza przeszłość XXXI* (1969), Kraków, 1969.
- M. SKRUDNIK, *Królowa Korony Polskiej*, Lwów, 1930.
- S. STAROWOLSKI, *Diva Claromontana seu oratio de laudibus B. Mariae Virginis, cuius imaginem D. Lucae penicillo depictam apud Czeszochoviam venerantur*, Cracoviae, 1640.
- S. SWIDZIŃSKI, *Constitutio Ordinis Sancti Pauli Primi Eremitae iuxta textum ante annum 1643 conscriptum: Historia, textus, sententia* (dissertation), Bonne, 1970.

Bibliography

- S. SZAFRANIEC, *Jasna Góra. Studium z dziejów kultu Matki Boskiej Częstochowskiej*, in: *Sacrum Poloniae Millennium*, vol. IV, p. 7-66, Rzym, 1957.
- *Niepokalana a Jasna Góra*, in: *Duszpasterz*, VI (1955).
- *Konwent Paulinów Jasnogórskich 1382-1864*, Instytut Studiów Kościelnych, Rzym, 1966.
- W. SZETELNICKI, *Nawiedzenie obrazu Matki Boskiej Częstochowskiej w diecezji wrocławskiej*, ed. Hosianum, Roma, 1971.
- A. SZLAGOWSKI, *Witaj Królowo*, Warszawa, 1910.
- Z. SZOSTKIEWICZ - S. WESOŁY, *Bibliografia Mariana Polonorum ab anno 1903 ad annum 1955*, in: *Marianum*, Romae, 1956.
- Sztuka Sakralna W Polsce*, ed. et al, Warszawa, 1958.
- The Glories of Częstochowa and Jasna Góra, 966 A.D. Millennium (Edition 1966 commemorating . . .)* Worcester, Mass., 1966.
- A. TOBIAS, *Descriptio imaginis Czestochoviensis*, Romae, 1674.
- J. TOKARSKI, *Co wiemy o obrazie MB Częstochowskiej*, in: *Sodalis Marianus*, 11 (1955), p. 3-5; 1 (1956), p. 9-11.
- J. WOJTKOWSKI, *De cultus Beatae Mariae Virginis in Polonia initiis in luce vetustissimorum codicum manuscriptorum huiusque exstantium*, in: *Eph. Mar.*, 16 (1966), p. 479-519.
- S. WYSZYŃSKI, Card., *Wielka Nowenna tysiąclecia*, Paris, 1962.
- *Wypełniamy śluby narodu*, Jasna Góra, 1957.
- *List do moich kapłanów*, Paris, 1969 (3 vol.).
- S. ZDANOWICZ, *Święta Maryjne u różnych narodów*, in: *Studia Warmińskie*, 1 (1964), p. 339-343.
-

See also: APPENDIX I: Bibliography on Marian shrines in Poland.

ACKNOWLEDGMENTS

Excerpts from *The Jerusalem Bible*,
copyright(c) 1966 by Darton, Longman & Todd, Ltd. and Doubleday &
Company, Inc.

Used by permission of the publisher.

Excerpts from W. ABBOTT, *The Documents of Vatican II*,
copyright 1966 by Herder and Herder, New York.

Used by permission of the publisher.

Excerpts from E. KUCHARÉK, *The Byzantine-Slav liturgy of St. John Chrysos-*
tome,

Used by permission of the author.

PART I

THE ORIGIN OF THE SHRINE AND DESCRIPTION OF THE MIRACULOUS ICON OF OUR LADY OF CZĘSTOCHOWA

The shrine of Our Lady of Częstochowa inherited its name from the locality called *Częstochowa* or originally *Czanstochowa* or *Chanstochowa*. The name appears for the first time in a document issued to the Canons Regular of St. Augustine in Mstów, by Ioannes Ivo (1218-1229), the bishop of Kraków, on December 25, 1220¹.

Częstochowa was a knightly village and probably derived its name from the founder or an owner with the name *Czestoch*. It became a parish prior to 1325²; it was granted municipal status by King Kazimierz Wielki in 1356.

According to a long tradition, the holy icon of Our Lady of Częstochowa was brought there around 1382. Because of the shrine, the town of Częstochowa withstood the Swedish invasion in 1655³ and developed very rapidly

¹ "... in duobus oppidibus Mstów et Czanstochowa decem et novem villis consistentibus fratribus et monasterio Mstoviensi diocesis suae Cracoviensis ordinis sancti Augustini canonicorum regularium perpetuo in dotem assignat, ratione quarum episcopus Cracoviensis censetur monasterii illius primarius fundator et benefactor." *Pomniki Dziejow Polskiej*; Katalogi Biskupów Krakowskich, Warszawa, 1974, p. 168.

² *Zbiór Dokumentów OO. Paulinów*, v.1, p. 5, note 2; elaborated by Rev. Jan Fijałek, Kraków, 1938.

³ A. KORDECKI, *Nova Gigantomachia contra Sacram Imaginem Deiparae Virginis a Sancto Luca depictam... et in Monte Claro Czesztochoviensi collocatam... per Suecos & alios Haereticos excitata... ad perpetuam beneficiorum Gloriosae Deiparae Virginis recordationem... conscripta*, Cracoviae, 1655; Cf Th. Westrin, *Czesztochowa Klosters Belagring of Karol X Gustaf Trupper 1655*, Sztokholm, 1905; L. Fraś, C.SS.R., *Obrona Jasnej Góry w roku 1655*, Częstochowa, 1935; S. Kaczorowski, *Cud Jasnej Góry: Szkic historyczny*, London, 1956.

into a wealthy industrial and commercial metropolis. It lies 125 miles southwest of Warsaw, on the Warta River, in the province of Katowice. Its railroad junction on the Warszawa-Vienna line gives to the city of Częstochowa international communications.

The city of Częstochowa is also the seat of the diocese *Czesłochoviensis* which is 3,187 square miles in area and it is the suffragan of the Archdiocese of Kraków. Currently, the diocese of Częstochowa has 653 diocesan and 104 religious priests, 168 male religious, 980 nuns, and 1,319,600 Catholics¹.

¹ *Annuario Pontificio per l'anno 1974*, Città del Vaticano, 1974, p. 153.

CHAPTER I

FOUNDATION OF THE SHRINE

Renowned for the accuracy of his research, the distinguished Polish historian, Jan Długosz¹, gave the first accounts of the shrine of Our Lady of Częstochowa. According to his testimony, the shrine owes its origin to Louis I², king of Hungary and Poland. Louis I, with the permission of Jan Radlica, bishop of Kraków³, and through the efforts of Prince Ladislaus of Opole⁴, his regent, established the first monastery in Częstochowa in

¹ JAN DŁUGOSZ, also known as Iohannes Longinus (1415-1480), a priest, educator, historian; appointed as a secretary to Cardinal Zbigniew Oleśnicki, one of the delegates to the Council of Basel. His works, especially the outstanding *Annales seu chronicae Incliti Regni Poloniae libri XII* inspired Poles with patriotism and great respect for their heritage. They were elaborated and published by A. Przedziecki in 14 volumes under the title: *Opera Omnia Joannis Długossii Senioris Canonici Cracoviensis, Cracoviae, 1863-1887*.

² LOUIS I or LOUIS THE GREAT (1326-1382), king of Hungary (1342-1382) and of Poland (1370-82); he succeeded his father, Charles I, in Hungary and his uncle, Casimir III, in Poland. In Poland, he ruled through his regent Ladislaus, Prince of Opole (Silesia). His younger daughter Hedwig, 10 years of age, inherited the Polish crown. As queen of Poland, she married Ladislaus Jagiello, the Grand Duke of Lithuania, to unite Poland and Lithuania and to convert Lithuanians to Christianity. She was deeply devoted to Our Lady of Częstochowa and is nationally venerated as a saint.

³ JAN DŁUGOSZ writes the following biography of the bishop J. Radlicus: "Joannes Radlicus medicinae doctor, 1380, sedit 12, mortuus 1392, Cracoviae sepultus. Eius tempore monasterium Czeszochoviense fundatur". *Pomniki Dziejowe Polski, op. c.*, p. 305. Describing bishop's life and his pastoral activities, Długosz continues: "Sub huius pontificio ordo fratrum Heremitarum sub vocabulo beati Pauli primi heremitae in Polonia et in diocesi Cracoviensi primum cepit et Ludovico rege Poloniae et Hungariae, qui ad sanctum Paulum primum heremitam cuius corpus Veneti post celebratam inter se concordiam dono illi dedere, singulari querebatur devotione, ordinante, monasterium cum ecclesia in Monte Claro pro illis per ducem Opoliensem Ladislaum, qui tunc illarum partium erat capitaneus, fundatur. . .". *Opera Omnia*, t. I, p. 419.

⁴ LADISLAUS (? -1401), prince of the Province of Opole since 1356; from 1372, an administrator of Halicz territories (Ruthenia) in behalf of Louis I; since 1377, an adminis-

1382. The shrine with its monastery located upon the hilltop was called later *Clarus Mons*, the *Bright Mountain*, the *Mount of Light*, the *Clairmount*, or in Polish language *Jasna Góra*¹. The monastery was endowed and

trator of the whole country; in 1392, he pledged the land of Dobrzyn to the Teutonic Knights; in 1395, he was forced to submission by King Ladislaus Jagiello. *Mała Encyklopedia Powszechna*, PWN, Warszawa, 1970, p. 1143.

One of the Hungarian Pauline monks, Father Ferdinandus Grieskiecher points also to Louis I, as a real inspirer of the monastery: "... coenobium fundatum ... Vladislao (Ladislaus of Opole) rem quidem agente, sed Ludovico Rege (Louis I), autoritate regia confirmante". *Magnae Ungariae Dominae Unici Dei Matris Admirabilis mirabilia quae in statua sua sacra super Posonium in Thal... operatur*, Vienna, 1661, p. 31.

¹ "JASNA GÓRA", in Polish, designates a hillock, a lofty spot, which shines and can be visible from quite a distance, because of a limestone summit. The best known "Jasna Góra" in Poland, is the shrine of Our Lady of Częstochowa.

The Latin name "Clarus Mons" appears for the first time in 1388. *Pomniki Dziejowe Polski, op. c.*, p. 206. In the Archives of Jasna Góra, there are two documents which relate the erection of the shrine and of the monastery: the first document is dated June 22, 1382; "Nos Ladislaus Dei gracia dux Opoliensis ... profitemur ... quod in nostra et testium infrascriptorum presencia discretus vir dominus Henricus, plebanus in Czantochowa, personaliter constitutus, non compulsus, nec seductus, neque per errorem sed matura prehabita deliberacione, spontanea et libera voluntate ecclesiam suam parrochiale Beate Virginis in Antiquo Czanstochowa, videlicet matrem ecclesiae filialis ipsius domini Henrici in Nova Czanstochowa Cracoviensis diocesis, una cum decima allodii ducalis in dicto Antiquo Czanstochowa iacenti, cum agris et ortis eidem allodio circumiacentibus ad predictam ecclesiam spectantibus, devotis et religiosis priori generali et ceteris fratribus ordinis sancti Pauli primi heremite dedit, contulit, donavit et absolute resignavit et omnino renunciavit eisdem. In signumque cessionis et renunciacionis huiusmodi prefatus dominus Henricus claves eiusdem ecclesiae in Antiquo Czanstochowa fratri Georgio dicti ordinis priori de sancto Laurencio prope Budam libere presentavit". *Zbiór Dokumentów, op. c.*, p. 22-23.

In the second document, dated August 9, 1382, Prince Ladislaus bequeathed the shrine and monastery with a suitable estate and gave his real intention for the founding of the shrine: "Cupientes igitur diem extreme messisionis, bonis operibus prevenire et ut post transitorias presentis mundi delicias et arescentis seculi vanitates celestis et eterni convivii participes effici mereamur, in salutem animarum nostre ac progenitorum nostrorum ecclesiam parrochiale Glorioso Virginis Marie in Monte Antiquo Czantsochow, prope civitatem nostram Czanstochow situatam, videlicet matrem filialis ecclesiae in dicta civitate nostra Czanstochow site, de plenario consensu et voluntate venerabilis et discreti virorum dominorum Johannis episcopi Cracoviensis et Henrici plebani ibidem in Czanstochow, religiosis et devotis fratribus ordinis sancti Pauli primi heremite pro monasterio sive claustro donavimus, dedimus et assignavimus, damus, conferimus et donamus perpetua et irrevocabili donacione vigore presencium mediante". *Zbiór Dokumentów, op. c.*, p. 26.

The origin of the shrine

was entrusted to the monks of St. Paul the First Hermit¹, who were invited from Hungary.

JAN DŁUGOSZ, gives also the same date for the founding of the shrine and monastery: "Vladislaus Opoliensis . . . anno Domini 1382 nona die Augusti, monasterium fratrum ordinis Beati Pauli primi heremitae, militantium sub regula Beati Augustini fundat . . .". *Opera Omnia*, op. c., t. III., p. 120-121.

¹ THE ORDER OF ST. PAUL THE FIRST HERMIT (Ordo Sancti Pauli Primi Eremitae) originated in Hungary, by the union of a monastery in Patach, founded c. 1225 by Bartholomew of Pecs, the bishop of Five Churches with another monastery in Pisilia, established by Blessed Eusebius of Esztergon.

Their name is derived from St. Paul the First Hermit (born about 230 in Upper Egypt). He is considered the Patriarch of the Order, being an inspiration for thousands who chose a similar way of life. Their religious maxim is: "Solus cum Deo solo".

The Order was approved by Pope Clement V, with a decree "Ubi saecularia" in 1308, through the Apostolic Legate to Hungary, Cardinal Gentilis. The Order, living a strict contemplative life, adopted the observance of the rule of St. Augustine.

As a new organized community, the Order, in a short time, spread throughout Hungary, Austria, Germany, Bohemia, Moravia, Lithuania, Croatia and Poland. In 1420, Mendo Gomez introduced the Hermits of St. Paul into Portugal, where they remained in a small group and finally separated themselves totally. In France, they were known as the "Brothers of Death", because of a scapular decorated with a skull and because of their constant concern with death. This group did not survive the French Revolution.

The Pauline Order enjoyed a high esteem in Hungary. It was considered a national order; it played an important role in the religious, cultural, and educational life in the country. Some members of the Order became cardinals, bishops, scholars and writers. Cardinal George Martinuzzi (died 1551) was well known as a defender of Hungarian independence. Martin Borkovics has been called the "Father of the Country" (Croatia). Father Augustin Kordecki is remembered as a national hero for his defense of the shrine and of the country, in 1655. During this wonderfully rapid development in the fourteenth and fifteenth centuries the Pauline Order had more than 200 monasteries.

The greatest tragedy came upon the Order during the invasion of the Turks. After the defeat at Mohacs, in 1526, more than 100 monasteries were destroyed within a year. In 1786, Emperor Joseph II suppressed the houses in his states. After the First World War, the Order in Hungary had only 5 monasteries, which were closed by the Hungarian Communist Government, in 1950.

The Polish province survived for a longer period until 1864, when Russian Czar, Alexander II, abolished the majority of the Pauline monasteries; just two survived: in Kraków and in Częstochowa. After World War II, the Order began to grow in number and in religious engagement in the country and abroad. F. PASTERNAK, Z.P., "Historia kodyfikacji konstytucji Zakonu Paulinów od 1308 do 1930 r." in: *Nasza Przyszłość*, Kraków (XXXI), 1969, p. 11-74; S. SZAFRANIEC, OSP, Konwent Paulinów Jasnogórskich 1382-1864 (a doctoral dissertation), in: *Archivum Ordinis Sancti Pauli Primi Eremitae*, Institut Studiów Kościelnych, Rzym, 1966; E. KISBAN, *A magyar palosrend története 1225-1786*, Budapest, 1938; A. EGGERER, *Fragmen Panis . . . seu Annales Ordinis S. Pauli I Eremitae*, Viennae, 1665; G. GYONGYOSI, *Annalium Paulinorum Hungaricorum*, (n.p.), 1524.

It is remarkable, that the shrine was founded during a period in which Hungary exercised a strong political influence over Poland. The erection of the shrine took place just a few weeks before the death of the king, who died September 10, 1382. Louis I was a master statesman, one of the greatest monarchs in Europe at the time; it is entirely possible that he founded the monastery and invited the Hungarian monks to Poland, not only out of devotion to the Blessed Virgin but also as an effort to consolidate the influence of the Angevin dynasty in Poland¹.

In the building permit for the shrine, signed by Prince Ladislaus and the witnesses, there is no mention of the miraculous icon of Our Lady of Częstochowa; it is possible that in 1382 it was not yet there. Even Jan Długosz does not mention it when he describes the erection of the monastery by Prince Ladislaus and later on, its confirmation by King Jagiełło in 1393².

Jan Długosz gives an account of the holy icon of Our Lady of Częstochowa on four different occasions:

1. He speaks about it in his biography of the bishop of Kraków, Jan Radlica. According to this narrative, the holy icon was found accidentally in Rus' (southwestern Russia, today Ruthenia), by Prince Ladislaus of Opole. It then was brought to Poland and offered to the Pauline monks³.
2. More information comes from his second account, in which he describes the most important towns and places in the country. The town of Częstochowa with its shrine is also enumerated. The shrine is in possession of the miraculous image of Our Blessed Lady painted by St. Luke or copied from his work. Because of the miraculous icon the shrine became famous and a center of pilgrimages⁴.

¹ The king himself was greatly devoted to the Blessed Virgin, the "*Magna Hungarorum Domina*" and was a generous benefactor and friend of the Pauline monks. He founded for them many churches dedicated to the honor of Mary: Márianosztra in 1352; Máriaremete before 1363; Gönc in 1371; Máriavölgy in 1377. In 1381, he transferred the relics of St. Paul the First Hermit from Venice to Buda.

² "Vladislaus secundus Poloniae Rex possessionem Regni Poloniae adeptus, quamvis donationes singulas, decreta et actus Wladislai Opoliensis Ducis . . . fundationem tamen monasterii Czanstochoviensis ab eo fundati et donati rescindere noluit, sed illud de novo vicesima secunda Februarii et fundavit et donavit". *Opera Omnia*, op. c., t. XII, p. 504.

³ "Praefectus quocque Dux Opoliensis imaginem beatae Mariae Virginis, quam in Russia causaliter absconditam reperierat, eidem loco donat: quae in hactenus singulari colitur a populo devotione". *Opera Omnia*, op. c., t. I, p. 419.

⁴ "Czanstochowa, qui et Clarus mons propter monasterium in eo situm, et ecclesiam Beatae Virginis Mariae illic supraedificatam meruit appellari, ad quam frequenti et annua devotione tenetur concursus, propter eiusdem Beatae Mariae Virginis, quae illic

The origin of the shrine

3. His description of the chapel gives new details about the holy picture. Jan Długosz, as a boy, was a pilgrim in Częstochowa and he records the deep impression the holy icon left in his mind for years afterwards¹.

4. Finally, he gives an account of the tragic damage done to the holy icon in 1430. By that time, the shrine of Częstochowa had become well known and was visited by thousands of pilgrims from all over the country and from neighboring lands, like Hungary, Silesia, Moravia, Prussia. During Holy Week of 1430, the shrine was invaded and plundered by robbers, led by Polish nobles who had depleted their fortunes in wars and now pillaged to recoup them. Not finding the treasures they hoped for, they stole whatever church property they could lay their hands on: chalices, crosses and decorations. Also, they dared to strip the holy picture of Our Lady of the jewels and gold offered by grateful pilgrims. The bandits even took the holy picture from the chapel and tried to carry it away. But a miracle intervened; it became too heavy to move. The disappointed thieves dropped it and pierced the face of the Dark Madonna with a sword. The wooden tablet to which the holy painting was attached was also broken².

ostenditur imaginem, quae vel a Beato Luca Evangelista, vel ad instar saltem imaginem, quos pingebat, estimatur formata", *Opera Omnia, op. c., t. X, p. 42.*

¹ "Monasterium Czanstochowa habens ecclesiam muro lapideo fabricatam cum suis officinis tam parochialem quam conventualem, ubi olim ecclesia parochialis saecularis lignea de trabibus pinosis habebatur, quam et ego recordor me vidisse, progressu autem temporis et chorus et corpus ecclesiae eleemosynis fidelium erecta sunt, et fratrum illic degentium industria; habet et capellam in septentrionali plaga, ex muro, in qua imago Gloriosissimae et Excellentissimae Virginis et Dominae ac Reginae mundi et nostrae Mariae, mira et rara pictura elaborata ostenditur, placidissimum habens quocumque te verteris aspectum, quae una fuisse ex his fertur, quas Beatus Lucas Evangelista sua manu depinxit, et quam in locum illum Vladislaus Oppoliensis dux cognominatus Ruszky, in prima monasterii fundatione intulit, devotione singulari aspicientes, quasi vivam cerneret perfundens". *Liber Beneficiorum Dioecesis Cracoviensis*, t. III, p. 122-123.

² "Existimantes autem quidem nobiles Regni Poloniae, qui patrimonia sua nimis prodige effunderant et aere alieno tenebantur, claustrum Czanstochowa alias Clarum montem, ordinis Sancti Pauli primi heremitaе, magis thesauris et pecuniis locuples esse, eo quod illic ex universo Regno Poloniae et partibus vicinis, Silesia videlicet, Moravia, Prussia, Hungaria, in festivitatibus Sanctae Mariae, cuius in loco illo rara et devota sculpturae habebatur imago, fiebat concursus, propter stupenda prodigia, quae in curatione languidorum per suffragium Dominae nostrae in loco illo contingebat, assumptis ex Bohemia, Moravia et Silesia latronibus, in die festo Paschae in monasterium praedictum irruunt: et thesauris non repertis, fraudati spe sua, . . . in sacra vasa, calices videlicet, cruces et ornatus, manus violentes iniiciunt, ipsam etiam imaginem gloriosissimae Dominae nostrae, auro et gemmis, quibus devotione fidelium vestita erat, spoliant. Nec spolio

There is no evidence that Prince Ladislaus, founder of the monastery in 1382, also donated to the Pauline monks the holy icon of Our Blessed Lady at that time. The oldest manuscript, dated 1474, "*Translacio tabule Beate Marie Virginis quam Sanctus Lucas depinxit propriis manibus*"¹, indicates the year of 1382 for its arrival in Częstochowa. But this document has been recently challenged and its credibility weakened.

The first printed information about the holy icon of Our Blessed Lady dates from 1523. Petrus Risinius² in his book "*Historia pulchra et stupendis . . .*" gives the date of the appearance of the holy icon on Jasna Góra: Wednesday, after the feastday of St. Bartholomew, August 31, 1382³. Should this date be accurate, it would mean that the monastery was not erected for the holy icon, but that on the contrary, the holy image was brought into a church that was already established. In any case the holy icon was honored first in the church chapel, connected with the monastery yard and sixteen years later in a special Gothic style shrine⁴. This new shrine was dedicated to the mystery of Mary's nativity⁵.

contenti, vultum imaginis per transversum mucrone transfigunt, ac tabulam, cui imago inhaerebat, frangunt, ut non Poloni, sed Bohemi, ex operibus tam crudelibus et nefariis iudicarentur. Tali nefario opere expleto, magis infames quam divites, ex monasterio paucis onusti praedis egrediuntur. Res ipsa longo tempore per Bohemos haereticos, qui in Slesiae oppidis et castris Poloniae vicinis consederant, putabatur patrata, et iam tam Wladislaus Rex, quam barones Poloniae, de bello Bohemis inferendo animum intenderant: discusso tamen negotio et veritate comperta, in nobiles Poloniae maleficos graviter animadversum est, et plures in vincula coniecti. Sed et divinae indignationis vindex gladius Genitricis suae infamiam non tulit: omnes enim fere, qui huiusmodi sacrilegio se foedaverant, intra annum turpi nece extincti sunt." *Opera Omnia, op. c., t. XIII, p. 399-400.*

¹ The author is unknown; it is a transcript, made from an original, that exists no longer. At the end of the transcript, the copyist attached the date of 1474. The author believes that St. Luke is responsible for the holy painting of Our Lady of Częstochowa. The picture then, almost miraculously travelled from Nazareth to Constantinople, and from there to Rus' (the castle of Belz), and then arrived at Częstochowa, where it was enshrined in the church, purposely built for it, by Prince Ladislaus, in 1382. *Archives of Jasna Góra, Manuscript 66 R, k. 216-220.*

² PETRUS RISINIUS, *Historia pulchra et stupendis miraculis referata Imaginis Mariae quomodo et unde in Clarum Montem Czanstochoviae et Olsztyn advenerit, Cracoviae, 1523.*

³ S. SZAFRANIEC, OSP., "Jasna Góra, Studium z dziejów kultu M. B. Częstochowskiej". *Sacrum Poloniae Millenium, Rzym, 1957, p. 31.*

⁴ "... qui . . . singulis quoque diebus dominicis et festivis ad eandem ecclesiam Sanctae Mariae Claromontis et ad specialem cappellam eiusdem Gloriosissime Virginis Marie, ubi venerabilis ymago sue Sanctitatis servatur . . . causa devotionis et orationis aut peregrinationis accesserint . . ." *Archives of Jasna Góra, Dyplomas: No. 68, a document*

The erection of the monastery by King Louis I on Polish soil does not exclude the possibility that it could have been inspired by a religious motive. The king himself was deeply devoted to the Virgin Mary and was also a generous friend of the Pauline monks. From the documents recording the erection there can be no doubt that Prince Ladislaus' true intention, in executing the king's will, was the glory of the Blessed Virgin¹.

with indulgences granted to Jasna Góra by Jan Lutko, bishop of Brzezia, March 27, 1466.

⁵ "Cupientes igitur, ut monasterium Fratrum Heremitarum ordinis sancti Pauli primi heremite in Czanstochow nostre diocesis, quod in honorem Omnipotentis Dei et in laudem ac memoriam Nativitatis Gloriosissimae Virginis Matris Marie, fundatum est a cristifidelibus dignis et congruis honoribus iugiter veneretur, atque fideles ipsi tanto libencius ad illud confluant, quo uberius dono celestis, gracie conspexerint se refertos, omnibus vere penitentibus, contritis et confessis, qui ad dictum monasterium in omnibus festis Beate Marie Virginis vel in festis Nativitatis, Circumcisionis, Epiphanie, Parasceves, Pasche, Ascensionis Cristi, Penthecostes aut Trinitatis, vel in omnibus festis apostolorum, evangelistarum, martirum, confessorum aut virginum, vel in die Johannis Baptiste, sancti Michaelis, Omnium Sanctorum aut in Die animarum, vel in festis sancte Crucis vel in Dedicatione eiusdem monasterii, diebus Adventus vel Quadragesime vel tribus Rogacionum singulisque diebus dominicis et festivis causa devocionis, oracionis aut peregrinacionis accesserint, missisque predicacionibus, matutinis, vespers et quibusvis aliis divinis officiis ibidem interfuerint; aut qui ad fabricam dicti monasterii pro luminibus, ornamentis seu quibusvis aliis necessariis elemosinas suas dederint; vel qui in serotina pulsacione campanae genibus flexis ter Ave Maria dixerint, vel qui circa quodcunque altare eiusdem monasterii unum Pater Noster et Ave Maria intenta mente dixerint; aut qui in eorum testamentis aut extra ea aurum, argentum, vestimentum vel aliquid aliud pro eodem monasterio donaverint aut legaverint donarique vel legari procuraverint; vel qui pro pacifico regni Polonie statu et domini regis pontificisque Cracoviensis incolumitate supplices proces ad Deum fuderint; aut qui capellam in cimiterio eiusdem monasterii ingressi ymaginem Beate Virginis devote adoraverint quocienscunque, quandocunque et ubicunque premissa vel aliquod premissorum devote fecerint, de Omnipotentis Dei misericordia et beatorum Petri et Pauli eius apostolorum auctoritate confisi, centum dies indulgenciarum perpetuis temporibus duraturas impartimur, et de iniunctis eis penitenciis in Domino misericorditer relaxamus". The text is extracted from the document of bishop Zbigniew Olesnicki, who granted the indulgences to Jasna Góra in 1450. *Zbiór Dokumentów*, op. c., p. 263-264.

¹ "Sane inter cetera, quibus frequencius occupamur, diligenti meditatione pensantes vitam laudabilem ac sollicite devocionis insignia religiosorum fratrum sancti Pauli primi heremite, quibus monasterium in monte prope opidum nostrum Czanstochow Cracouensis dyocesis in honore Beatissime Marie Virginis Deigenitricis pridem de novo erigere, fundare curaverimus pro nostra ac progenitorum nostrorum animarum salute..." *Zbiór Dokumentów*, op. c., p. 30.

CHAPTER II

THE HOLY ICON OF OUR LADY OF CZESTOCHOWA

Features of the holy icon

The holy image of Our Lady of Częstochowa, without frame, has the following dimensions: 48.11 inches (122.2 centimeters) height; 32.36 in. (82.2 cm) width; 1.38 in. (3.5 cm) thickness. It is painted on a gesso base polished into a smooth surface of 0.08 - 0.12 inches (2-3 millimeters) thickness. Underneath it, there is a white, tightly woven canvas. Patches of white linen somewhat thicker than canvas support the glued boards and smooth over the damaged wood. The canvas and the patched sections originate in the same time period and are preserved in equally good condition. Underneath the canvas, in the wood backing, traces of various types of nails are visible. In these spots, however, neither the white canvas, the gesso base, nor the paints are punctured.

The back-plate of the holy image is composed of three individual, differently warped or deformed limewood boards. They were glued together after their roughness had been planed away. The wood bears traces of worm borers and decay; it also shows that the holes have been repaired by wedges of new bits of wood. The back of the board tablet, with an uneven, imperfectly planed surface, shows more worm-eaten spots, and the remnants of silver or golden nails still can be seen.

The holy icon is held by a wooden frame of the following size: 53.93 × 38.27 in. (137 cm × 97.2 cm); the width of the ledge is 3.35 - 3.66 in. (8.5 cm - 9.3 cm). The frame is of Gothic style, polychromed on a chalky base. Ornamental spiral plaits of stylized leaves in alternate green and yellow climb up and around a gilded stem on a reddish and vermilion frame.

The holy picture represents the Blessed Virgin Mary in the type of "Hodegetria". She is depicted in half-length figure with the Child Jesus on her left arm. Face and hands of the Virgin and of the Child are of brown color, resembling burnt wheat. Mary's cheeks blush slightly into rosy-pink tint.

The holy icon

At first glance, the holy image appears quite dark, hence its title of *the Dark Virgin of Częstochowa* or *the Black Madonna* (*Die Schwarze Madonna, La Madonna Nera*).

The Holy Virgin appears in front view. She does not show any intimacy toward her Son. The oblong shape of her face gives a deep impression of solemnity, majesty, sanctity and even sadness and austerity. Her elongated, drooping and deeply pondering eyes gaze directly at the observer. Each eye reflects a minute arc of glimmering light at the edge of each iris, arranged symmetrically at the bridge of the nose. Mary's right cheek is disproportionately convex and the left one is concave. The lengthened nose reflects a stray beam of light that broadens at the tip. The mouth, relatively small, seems slightly out of proportion to the oval face.

On Mary's right cheek, two large parallel scars slash down the center of the cheek, widen somewhat towards the neck, and fade softly under her dress. A third wider scar cuts through and across the other two, near the end of the nose. In the neck area and around the forehead, there are six less conspicuous incisions. These scars are not cut in; they are painted on as a reminder of the actual bruises and the damage the holy icon suffered on Easter Day, April 16, 1430.

The Child Jesus is represented not as a suckling infant but as a small boy. The Holy Child is the Christ-Emmanuel, the "preeternal God", full of wisdom despite his tender age. His head with curly hair is slightly lifted and tilted backwards. In his left hand, he holds a book (the Book of Life), while he raises his right hand with two bent fingers in the gesture of blessing.

The cloak ("maphorion") and dress of the Virgin are of navy blue color, ornamented with the juxtaposed fleurs-de-lis. Mary's cape with its carmine lining covers her head with a few folds around the face and falls gracefully over her shoulders. Cloak and dress are trimmed in a delicate, golden border with a Gothic design. Above Mary's forehead, on the cloak, a six-pointed star appears.

The Child Jesus is wearing a long, courtly dress, richly adorned. Of carmine color, slightly lighter than the lining of Mary's cloak, it is decorated with designs of rosettes and clusters of three leaves and polished with a dull gilt.

The heads of the Holy Virgin and the Child are surrounded by the nimbus-es (halos). They stand in relief to a height of 0.3-0.5 in, (5-7 millimeters). Wavy hair can be seen to the left of the Virgin's face and hiding beneath her cloak.

The background of the holy painting is pale blue with a greenish tint. This tempera picture is considered a master piece of Christian iconography¹.

Renovations of the holy icon

The first renovation of the holy image of Our Lady of Częstochowa occurred immediately after the tragic events of 1430. The ruined picture was taken to Kraków and placed in the hands of local artists, thanks to the assistance of King Ladislaus Jagiełło. The artists used the Eastern technique "more graeco", but the method failed. What they accomplished during the day perished during the night; the paint ran off the boards. Then the king summoned Western artists from the emperor's court, but they also encountered the same difficulty; the paint ran off again. The cause of failure, examination has revealed, was the fact that the original painting was done with an "encaustic" technique, while the renovation of the damaged picture was carried out with "tempera".

When it appeared that the original painting could not be repaired, the artists decided to remove it altogether and paint a new picture as a genuine copy. The wooden boards, however, were repaired, lined with new canvas and gessoed. On this new canvas and gesso surface, the former image of Our Lady of Częstochowa was repainted as it exists today. The holy icon of Our Lady that has reigned upon the hillock of Częstochowa for nearly six hundred years is the work of the artists of the fifteenth century. Only the old remaining boards of the holy picture are original and they are considered precious relics. In memory of the desecration of the holy image, several sword slashes were painted on the face of the Madonna. Then the renovated icon, "rite integrata imago", decorated with gold, silver and gems returned to the shrine of Częstochowa².

¹ *Akta dotyczące Konserwacji Cudownego Obrazu Matki Boskiej Częstochowskiej, 1925-1926* (Acts related to the conservation of the miraculous image of Our Lady of Częstochowa, 1925-1926). *The Archives of Jasna Góra*, No. 609; Also: The records of the Vigilance Commission over the preserving conditions of the holy icon, 1948-1954. *The Archives of the General Curia of the Order*, No. 547; W. ST. TURCZYŃSKI - J. RUTKOWSKI, *Konserwacja Cudownego Obrazu Matki Boskiej Częstochowskiej, Listopad 1926*, Częstochowa, 1927; R. KOZŁOWSKI, "Historia obrazu jasnogórskiego w świetle badań technologicznych i artystyczno-formalnych", *Roczniki Humanistyczne*, Lublin, 1972, p. 5-50; S. SZAFRANIEC, OSP. "Jasna Góra. Studium kultu M. B. Częstochowskiej", *Sacrum Poloniae Millennium*, Rzym, 1957. p. 9-66.

² *Liber miraculorum B. V. Monasterii Czehstochoviensis*, t. I, *Archives of Jasna Góra*, No. 2096, fol. 3, gives the date of robbery: Holy Wednesday, April 16, 1430; Jan Długosz

The holy icon

A professional goldsmith, Brother Makary Szytyftowski¹ completed the second renovation of the holy image between June 1 and December 22, 1707. Brother Makary repainted the right hand of the Holy Virgin, fixed her cloak and dress and covered up the cracks in the paint. Old nail holes were filled in and painted over. No alterations or repaintings were done on the faces of the Holy Virgin or of the Child.

The holy icon underwent a third renovation between November 17, 1925, and March 24, 1926, by Jan Rutkowski, the director of picture conservation at the National Art Collection in Warsaw. The renovation process was supervised by a special commission composed of the representatives of the Pauline Order and of the Church's authority, on behalf of the Polish Episcopate. During this renovation the paint applied by Brother Makary Szytyftowski, many silver nails, and twenty-one brass stars pinned down to Mary's dressing were removed. The whole painting was cleansed of smoke and soot deposits. Rutkowski worked also on the back of the holy picture, removing an old painting, dated 1682, which illustrated the history of the holy icon; the worm-holes were filled with injections of a poisonous liquid².

During the German occupation of Poland 1939-1945, the holy icon was hidden in a damp place, causing alarming damage. Its condition demanded immediate attention. In late autumn 1945, a new renovation of the holy picture was entrusted to Henryk Kucharski, a former employee of Jan Rutkowski. The conservator pressed and sealed the peeling paint and re-embellished the fading surface. He glued small wedges of sprucewood between the cracks of the boards³.

indicates April 16, 1430 on Easter Sunday, *Opera Omnia*, op. c, t. XIII, p. 399; P. Risinius does not give any date, *Historia pulchra and stupendis Imaginis Marie*, Kraków, 1523, p. 20-25. Cf. *Monumenta Medii Aevi Historica*, t. VI Codex Epistol. Vitoldi, ed. A. PROCHASKA, Kraków, 1882, p. 837: "... quoddam monasterium regni Poloniae, Czanstochow dictum fuisse(t) depredat(um)"; further, on page 856, it reads: "... Hussite... clam et furtim ingresi regnum Poloniae, quoddam famosissimum monasterium spoliarunt, ablato auro et argento in magna summa."

¹ *Catalogus Fratrum Novitiorum Ord. S. Pauli I Er. S. Barbarae*, 1646-1720. *The Archives of Jasna Góra*, No. 741, fol. 90, n. 632; *Metrica et Necrologus Fratrum*, *The Archives of Jasna Góra*, No. 77, p. 101.

² Akta dotyczące Konserwacji Obrazu 1925-1926, *The Archives of Jasna Góra*, No. 609, p. 87; S. SZAFRANIEC, OSP. "Jasna Góra. Studium kultu M. B. Częstochowskiej", *Sacrum Poloniae Millennium*, op. c., p. 15; R. KOZŁOWSKI, "Historia obrazu jasnogórskiego", *Roczniki Humanistyczne*, Lublin, 1972, p. 14-15.

³ Protokoły Komisji Czuwającej nad stanem Obrazu Matki Boskiej Częstochowskiej, *The Archives of the General Curia of the Order*, No. 547, protocols No: 1 and 2.

Kucharski's work was done in haste; the paint of the holy image was still flaked, and the painting itself was peeling from its backing. New action was needed to protect it against further damage.

And so the holy image found itself the object of the fifth and final renovation, carried out by Rudolph Kozłowski. He worked on it from 1948 to 1954. He secured the surface paint with encaustic injections; again, he filled the holes of the nails and wood borers in the boards and in the frame as well. In his studies on the origin and art style of the holy icon, he applied the X-ray techniques. His researches and conclusions will be presented later on. Today, the holy icon is kept under his continual surveillance as regards its condition¹.

Decorations of the holy icon

According to the earliest testimony of "*translacio tabule* . . .", the holy icon at the time of its arrival in Częstochowa, was richly adorned with gold plates covering the back. Glittering crowns of gold, studded with precious gems, were imbedded over the head of the Holy Virgin and the Child².

During the first renovation, the holy icon was newly decorated with gold, silver and precious stones, attached directly to the painting or to its frames. In 1585, Stanisław Reszka, visiting the convent of Jasna Góra, ordered the removal of ornaments and directed their deposit in a velvet-lined case³.

¹ Protokoły Komisji Czuwającej nad stanem Obrazu Matki Boskiej Częstochowskiej, *The Archives of the General Curia of the Order*, No. 547, protocols No: 6 and 9; Cf. S. SZAFRANIEC, OSP., "Jasna Góra. Studium kultu M. B. Częstochowskiej", *Sacrum Poloniae Millennium*, op. c., p. 12-16 R. KOZŁOWSKI, "Historia obrazu jasnogórskiego", *Roczniki Humanistyczne*, op. c., p. 17-20.

² "Ultra quam spoponderat, perfecit, puta prefatam venerabilem tabulam undiquaque exornando ab anteriori parte lamina aurea eidem praecipiens affigi et a posteriori argenti pulcritudine et decorositate circumdare demandavit". *Translacio tabule*, *The Archives of Jasna Góra*, R. 622, k. 217.

After the first renovation, the holy icon received additional rich adornments: "... quid plura, imago Marie rite integrata fratribus auro et argento decorata restituitur", P. RISINIUS, *Historia pulchra et stupendis*. . . , op. c., p. 25. In the book of the miracles, it reads: "... cleinodia seu lapides pretiosi qui post expilationem Hussitarum a serenissimo rege Wladislao affixi sunt, emundati . . .". *Liber miraculorum*, t. I, *The Archives of Jasna Góra*, No. 2096, fol. 253v.

³ "... hucusque appendebant ad ipsam imaginem, sed eam corrumpabant . . . In imagine relicta tantum sunt pretiosa quaedam monilia a serenissima regina Poloniae data et annuli et aureae catenae", *Wizytacje klasztoru jasnogórskiego*, *The Archives of Jasna Góra*, No. 2507, p. 16.



THE ICON OF OUR LADY OF CZĘSTOCHOWA
with its ornate robes and with the golden crowns given by Pius X

The holy icon

In the second half of the seventeenth century, Brother Klemens Tomaszewski¹ embroidered four velvet dresses with which the holy image was decorated. All of them were of different designs and richly adorned with gems: diamonds, rubies, gold and silver beads, gold chains, necklaces, rings, etc.². New dresses for the holy icon were designed and created from 1719 to 1722 under the prior of Jasna Góra, Father Konstantyn Moszyński³.

In 1819, the treasure of the shrine contained four additional dresses: one made of green velvet sewed with pearls; the second of blue velvet with brilliants; the third of ash-colored velvet with rubies and amethysts; the fourth of crimson velvet sewed with pearls, brilliants and many golden beads⁴.

In 1842, three dresses were prepared, ornamented with brilliants, pearls, and rubies. But the "ruby" dress remained unfinished⁵. The "pearl" dress was stolen on the night of October 22/23, 1909. The "brilliant" one adorns Our Lady's image to this day.

In 1910, the peasant women of Rembieszczycze and Złotniki, villages of the province of Kielce, offered to Our Lady a "coral" dress⁶. During the year of Polish Millennium, 1966, a new dress was created by the Franciscan sisters "Westiarki Jezusa" in Warsaw.

Crowns are also important ornaments of the holy icon. The author of "*translacio tabule...*" mentions that at the time of its arrival in Częstochowa, it was adorned with crowns⁷. The first illustration of the holy picture, from the year of 1523, portrays a crown on the head of the Madonna only⁸. At the end of the sixteenth century Jerzy Radziwiłł, cardinal and

¹ Brother Klemens Tomaszewski took his vows in 1645, died at Jasna Góra in 1686; *Metrica et Necrologus, The Archives of Jasna Góra*, No. 77, p. 26-27, 463.

² *Revisio thesauri Clari Montis*, 20 VII, 1685, *The Archives of Jasna Góra*, No. 783, p. 13-14.

³ *Vita Constantini Moszyński... cura p. STANISŁAI KIELCZEWSKI conscripta* (about 1750), *The Archives of Jasna Góra*, No. 108, p. 21.

⁴ *Inwentarz kościoła Jasnej Góry, 1819*, *The Archives of Jasna Góra*, No. 750, p. 8.

⁵ *Akta dotyczące sukienek na Cudowny Obraz, 1720-1937*, *The Archives of Jasna Góra*, No. 2104, 97, 99-100.,

⁶ *Akta dotyczące kornacji Obrazu w 1910*, *The Archives of Jasna Góra*, No. 2117, p. 293, ff.

⁷ "... diadema autem utrobique imaginis scilicet tam Virginis Beate quam eciam eius Filii dilectissimi vario fulgore ac nitiditate gemmarum et diversis earum generibus laudabiliter exornari precepit." *The Archives of Jasna Góra*, R. 662, k. 217.

⁸ P. RISINIUS, *Historia pulchra et stupendis... op. c.*, Kraków, 1523.

bishop of Kraków was forced to decree: "We order the avoidance of any exaggeration in crowning the holy image so that its decency will not suffer"¹.

The Polish king Władysław IV (1595-1548) donated two crowns of gold to embellish the holy icon. The crown encircling the head of the Virgin bore the inscription: "Tibi Maria" and that of the Child: "Tibi Jesu"². In 1670 a beautifully ornamented crown was donated by Queen Eleonora, the wife of King Michael Korybut Wisniowiecki in 1670³. In 1717, two more golden crowns, studded with diamonds, were presented to Our Lady's image by the Polish king, August the Second⁴. In the same year, September 8, the holy icon of Our Lady of Częstochowa was solemnly adorned with crowns from Rome, known as the *Clementine crowns* after their donor Clement XI⁵.

Unfortunately, the Roman crowns were also stolen the night of October 22/23, 1909. Seven months later, on May 22, 1910 the holy icon was decorated with new crowns given by St. Pius X. The solemn act of coronation was performed by the bishop of Częstochowa, Stanisław Zdzitowiecki. Pope Pius X, imploring and sympathizing with sorrowing Poland, welcomed a Polish delegation in Rome with the following words: "As soon as I learned that Poland was weeping, I decided to offer two crowns as a personal gift for the Blessed Virgin to replace the ones sent by one of my predecessors . . . I only regret that my poverty does not allow me to present a gift as magnificent as my heart would wish. Were it in my power, I would perform a miracle to make an offering befitting my profound reverence for the Blessed Virgin and my love for the Polish nation. I give only what my poverty can afford"⁶. To commemorate the thousandth anniversary of Christianity in Poland, the Pauline Fathers arranged new crowns for the queen of Poland.

At present the holy icon is quite strictly protected and secured. Its first depository is not described in any known documents. From Jan Długosz's

¹ A parchment diploma, *The Archives of Jasna Góra*, No. 130, quinto. Its transcript can be found in *Liber miraculorum* t. I, *The Archives of Jasna Góra*, No. 2096, k. 49.

² A. NIESZPORKOWICZ, *Analecta Mensae Reginalis*, Kraków, 1681, p. 31; cf. A. Głodowski, *Diua Claromontana*, Krakow, 1642.

³ *Acta Provinciae Poloniae*, t. XIV, *The Archives of Jasna Góra*, No. 759, p. 267-269.

⁴ *Acta Conventus Clari Montis Czenstochoviensis*, 1716-1728, *The Archives of Jasna Góra*, No. 193, p. 56.

⁵ *Akta dotyczące koronacji Matki Bożej w 1717*, *The Archives of Jasna Góra*, No. 2114.

⁶ *Akta dotyczące koronacji Świętego Obrazu 1910*, *The Archives of Jasna Góra*, No. 2117, p. 426-427; cf. I. Kłopotowski, *Koronacja na Jasnej Górze w 1910*, Warszawa, 1910, p. 26-27.

The holy icon

account we learn that it was enshrined in the Gothic chapel, which at present constitutes the first and oldest part of the shrine. Since 1644, the chapel with the miraculous icon is separated from the rest of the church by a beautiful wrought-iron grille made by special craftsmen from Gdańsk. From 1593 on, the holy picture was enclosed in a strong shield and remained covered except during the services¹. Since 1673 a heavy silver cover protects it. It bears the following inscription:

"Scandite mortales alta culmina Montis-Hic vobis cunctis facta Maria Salus". (Ascend mortals to this mountain top, for here through Mary all shall obtain salvation).

In the center of the engraved shield is the figure of the Immaculate Conception. Below it is the tree of Paradise and Eve is seen giving the apple to Adam. To the left—God the Father; to the right—the Son of God as a Child; above the Blessed Virgin—the Holy Spirit. Also represented are Joachim and Anna, the parents of the Blessed Virgin. Since 1910, the silver cover is fastened to the steel lid which locks the fireproof chest containing the holy icon. Three times a day the cover is raised when a solemn fanfare of trumpets is sounded. At this exposition of the holy image, the faithful, deeply impressed, stand in awe as before the throne of their queen.

The background of the holy icon is shielded with the silver tin plates on which the following scenes are engraved: from left of the viewer: at the bottom—*Adoration of the Infant Jesus*; at the top—*Christ Ridiculed*; from the right of the viewer: at the top—*Annunciation*; in the center—*Scourging of Christ*; at the bottom—*St. Barbara*².

To protect the paint of the holy icon from a direct contact with the dresses, the nimbus and the engraved sheet metal, a special casing of thick, brass sheetmetal, with a silverplated exterior and goldplated interior was constructed in 1926. This casing, manufactured in the workshop of Lopieński Brothers in Warsaw is formed as a flat chest with hinges on one side and hooks on the other. It shields the holy icon entirely without blocking the

¹ "... altare adornatum imaginibus in tabulis depictis ipsius Beatissimae Mariae Virginis, Sanctae Barbarae et Sanctae Catherinae, in cuius imaginis ambitu recondita est tabula miraculosa eiusdem Beatae Mariae Virginis, ibique veneranda exponitur, et firmis ac honestis repagulis clauditur", Liber miraculorum, t. I, *The Archives of Jasna Góra*, No. 2096, k 41, v.

² W. ST. TURCZYŃSKI - J. RUTKOWSKI, *Koronacja Cudownego Obrazu, Częstochowa*, 1927, table XX.

air circulation. Its forepart has cut surfaces into an overall outline of the face and hands of the Holy Virgin and the face, hands and foot of the Child Jesus. The dress, the crowns and the engraved sheetmetal plates are at present attached by screws to the front lid of the casing, not as before, to the painting itself.

During the renovation in 1925-1926, another painting was uncovered on the reverse side of the holy icon, dated 1682. It represents in four compositions the traditional legends of the holy image of Our Lady of Częstochowa. The top of the painting shows three scenes: in the center—St. Luke with his symbol surrounded by the angels is painting the Holy Virgin, who is seated on clouds with the Infant Jesus; to the left—the empress Pulcheria surrounded by women carries the holy icon of Our Lady of Częstochowa; to the right—the emperor Constantine the Great. In the background—a view of the city of Jerusalem with the inscription "Jerusalem". On the extreme sides—two allegorical figures of faith and hope.

The center of that composition represents further historical events concerning the holy image. To the left—the siege of the castle of Bełz with the inscription "Ludovicus R(ex) H(ungariae)"; on the extreme ends—the allegorical figures of the cardinal virtues.

The right side of the same section has also two scenes: to the left — a group of people praying to the Blessed Virgin who is upheld by angels; to the right—a procession with the holy icon along the walls of Constantinople at the seashore with the inscription "Constantinopolis"; in the upper corner—Caesar Nicephorus with the inscription "Nicephorus"; in the lower corner—Charlemagne with the inscription "Carolus Magnus", and on the outside panels—other figures representing the cardinal virtues.

The composition of the bottom section is divided into three scenes. The central panel represents Prince Ladislaus donating the holy icon to the Pauline Monks; to the left—a scene depicting the resurrection of three corpses; to the right—the defense of Jasna Góra with the inscription "Clarus Mons Czeszochovien"; in the upper corner—St. Paul the First Hermit with the inscription "S. Paulus P.E."; in the lower corner—Blessed Stanislaus of Oporów; on the extreme ends—two allegorical figures blow trumpets and proclaim the glory of Mary.

In the center of the upper strip of the panel is a view of the city of Kraków with the inscription *Cracovia a Turcia invasione servata A. 1672*; on the lower strip—a view of Toruń with the inscription *Thorunium a Suecis Recuperatum*; in the upper left corner of the strip—Pope Urban VIII with the inscription "Urbanus VIII"; in the upper right corner—Pope Clement

The holy icon

XI with the inscription "Clemens XI", and in the lower left corner—Pope Innocent XI with the inscription "Innocentius XI".

On the left strip of the frame—a view of the city of Raciborz with the inscription *Ratiboria ab igne servata*.

In capital letters on a blue background, in the center of the painting between the compositions, is the inscription:

ANNIS TERCENTUM SOLYMA PER SAECULA QUINQUE BYZANTINA HABITANS HOSPES IN URBE FUL.

Then, with larger letters, the title of the whole composition:

MENSA MARIANA POTISSIMA DOMUS NAZARAEAE SUPELLELEX.

Below, in distich, is the date of the founding of the shrine in Częstochowa:

RUSSIA QUINGENTIS OLIM IN BELZ ME ABDIDIT ANNIS TERCENTUM CLARI ME IUGA MONTIS HABENT

A. MDCLXXXII

Signed below is the name of the painter: *J. K. pinxit indignus servus*¹.

At the beginning of the seventeenth century, the holy icon rested on a renaissance altar. In 1650, a beautiful altar made of oak wood, lined with ebony, decorated with artistically crafted ornaments of silver, was constructed and donated as a gift by chancellor Jerzy Ossolinski. On the sides of the altar stand the silver statues of St. Casimir and St. Paul the Hermit and Patriarch of the Pauline Order. Nine silver lamps, given by kings and noblemen burn day and night and keep silent vigil before the image of the Black Virgin. Numerous tokens of gold and silver, rings, chains, bracelets, watches, crosses, medals and others, arranged under the image as well as on the side panels, recall the countless graces received here. Their number is eloquent testimony to the Dark Madonna's tender and solicitous care for her people. They are witness to the loving gratitude of thousands who experienced the grace of God through Mary's intervention. A silver antependium depicts in symbolic form the homage rendered to the queen of Poland by popes, cardinals, bishops, priests, kings, nobility and all other classes of people.

On both sides of the holy icon, royal insignias of the Blessed Virgin are suspended: the scepter and the orb pledged to Our Lady of Częstochowa by the Polish women on May 3, 1926. The tip of the scepter shows three figures: a priest holding the cross; a lad leaning against an anchor and led

¹ W. ST. TURCZYŃSKI - J. RUTKOWSKI, *Koronacja Cudownego Obrazu*, op. c., p. 22-25, table XIX.

by the priest's hand; a crowned lady holding a heart in the palms of both hands. Above these three figures rises a white eagle, entirely studded with pearls, with a bloody streak across its chest. Encircling the scepter is an inscription: "Mary, Mother, Queen of the Polish Crown, we, women of Poland, present this scepter to you as a symbol of your power. Rule us. Let the three evangelical virtues, faith, hope and love lead your nation to glory". On the orb is a plea: "Queen of the Polish Crown, guard your kingdom"¹. At the unveiling, there is a rendition of a royal entrance drumbeat *A Greeting to the Queen*; after the services, farewell melodies, composed by the Italian musician, Perosi, are played.

A large choir sings during the services and two great organs play. A thirty tone organ is located in the miraculous chapel of Our Lady. The other, a one hundred and five tone, rules the Basilica. Both are equipped with electropneumatic traction models built from 1953 to 1956. They are considered the most advanced instruments of their class in Poland.

Thaumaturgical Icon

Even before the holy image of Our Lady was brought to Częstochowa, it was famous for its miraculous character. According to the *translatio tabule* . . . account, the holy icon was prodigious while it still remained in Constantinople and then in Rus'.

The first mention of miracles attributed to Our Lady of Częstochowa in Poland is a letter from King Ladislaus Jagiełło in 1429 to Pope Martin V, asking for special indulgences for pilgrims visiting the shrine. The reason given was "... quia in dicta ecclesia multorum miraculorum sepe clarent virtute Dei misteria . . ."². Jan Długosz writes about "astonishing miracles of healing of the sick wrought through the intercession of Our Lady of Częstochowa"³. P. Risinius cites a list of the miracles recorded. In the first edition of his book in 1523, he enumerates seventy-one miraculous healings. The second edition in about 1568 contains sixty-eight miracles⁴.

¹ S. SZAFRANIEC, OSP., "Jasna Góra. Studium z dziejów kultu M. B. Częstochowskiej", *Sacrum Poloniae Millennium*, Rzym, 1957, p. 20-22.

² J. FIJAŁEK, *Zbiór Dokumentów*, op. c., p. 175.

³ "... fiebat concursus, propter stupenda prodigia, quae in curatione languidorum per suffragium Dominae nostrae in loco illo contingebant . . .", *Opera Omnia*, op. c., t. XIII, p. 399.

⁴ P. ROSINIUS, *Historia pulchra et stupendis* . . . was published as its second edition circa 1568, entitled: *Historia o Obrazie w Częstochowie*, Kraków, 1568 (?).

A manuscript register recommended by Cardinal Jerzy Radziwiłł in 1593 for all miracles, shows that from the year 1402 to 1885 eight hundred seventy-seven miracles occurred. For the years 1402 to 1948, the register recorded a total of one thousand three hundred miraculous occurrences.

Father Alexander Łaziński gives an account of one thousand and five miraculous facts not including many conversions¹. However, many of those reports contain unverified material. Many of them are only anecdotal in character. Annotations have been made in a sporadic, scattered way, sometimes colored by individual interpretations. Therefore many of these "miracles" cannot be considered as factual miracles in a strict sense².

To avoid any exaggeration in multiplication of miracles, the visitor of the shrine, Cardinal Jerzy Radziwiłł, ordered that the records of the miracles should be made on the basis of true facts and trustworthy witnesses³. It was also urged at the Provincial Chapter in the years 1683 and 1713 that all annotations concerning the miracles be checked and written into the book by a notary especially assigned and chosen by the Community⁴. And Aleksander Beresniewicz, Bishop of Kalisz, in a decree dated July 13, 1885, recommended to the prior that all original acts of the miracles be

¹ A. ŁAZIŃSKI, *Cuda i łaski zdziałane za przyczyną Najświętszej Maryi Panny Częstochowskiej*, Częstochowa, 1930, p. 158-212; cf. *Liber miraculorum*, t. I, *The Archives of Jasna Góra*, No. 2030; *Liber miraculorum*, t. II, *The Archives of Jasna Góra*, No. 2174; Acts concerning the miracles and graces, 1916-1948, *The Archives of Jasna Góra*, No. 2507, *Kontynuacja nieskończonych cudów*, 1681-1804, *The Archives of Jasna Góra*, No. 404; *Annalium Ord. S. Pauli I Er.* vol. quartrum, 1783-1807; B. Meress, *Opera*, *The Archives of Jasna Góra*, No. 542, pp. 71, 96-97, 181-182, 519-520, 541, 589-590, 607-608, 620, 649-650, 651-653, 655, 660, 663, 706-707.

² S. SZAFRANIEC, "Jasna Góra, Studium z dziejów kultu . . ." *op. c.*, p. 33-34.

³ "Miracula quae referuntur certis aliquibus testimoniis in Metricam particularem inscribantur, ne vel aliquid falsum et profanum irrepit, vel miracula etiam verissima, absque publica attestatone, cavillationibus malevolorum pateant," *The Archives of Jasna Góra*, No. 130, sexto; cf. *Liber miraculorum*, t. I, *The Archives of Jasna Góra*, No. 2096, k. 49 v.

⁴ "Quotidiana constat experientia non adnotari ab ullo gratias inter revisiones BMV invocatae ex hoc Monte quae grati clientes recognoscunt. Supplicat itaque Venerabilis Communitas, ut pro adnotandis illis specialis notarius instituat," *Acta Conventus Clari Montis Czenstochoviensis*, t. I, *The Archives of Jasna Góra*, No. 196, p. 289. "mare gratiarum Maria Imago Sanctissimae Matris Claromontanae tot miraculis, place quot momentis repletum pro debito zelo et pietate supplicat Venerabile Discetorium, ut notarius miraculorum in hoc loco patratorum assignetur, illorum fideliter notet synopsis," *ibid.*, p. 468.

carefully preserved and each miracle be inscribed in the book and signed by the prior of Jasna Góra, two priests and eyewitnesses¹.

The Church has been always cautious in acknowledging and confirming miracles, unless proven by honest and trustworthy witnesses². The Church's recommendation was especially followed by the Polish hierarchy in the sixteenth century. The Synod held in Włocławek (1568) forbade the preaching of miracles from the pulpit³. The Synod of Lwów (1641) rebuked the superstitious cult of holy images⁴. The Constitutions of the Pauline Fathers (ed. 1644) prohibited talk about unconfirmed miracles under penalty of excommunication⁵.

Nevertheless many miracles have been recorded that cannot be explained in the physical order of things except by the supernatural power of God. Many people, incurably ill, regained perfect health through prayer before the holy image of the Mother of Mercy. One of the most remarkable miracles that occurred in the miraculous chapel of the Dark Madonna was the restoration to life of three dead people in 1540. After the involuntary homicide of his two children and his wife, the despairing father carried the three lifeless corpses to Częstochowa and laid them before the altar of Mary. During the "Magnificat" at the words "... for the Almighty has done great things for me, holy is his name and his mercy reaches from age to age for those who fear him ..." a sudden shock paralyzed the surprised monks when suddenly the three dead people recovered from the sleep of death.

¹ Acts related to the miracles, 1721-1938, *The Archives of Jasna Góra*, No. 2095, p. 85-86.

² S.R.C., decr. 23 apr. 1741: "... nonnisi ex testibus de visu quoad substantiam approbetur; nulla ratione habita illorum, quae in processu ex solis testibus de auditu deposita, et quantiscumque documentis confirmata perlegantur." *Codicis iuris canonici fontes*, ed. Card. Seredi, vol. VII, Romae, 1935, p. 1033-1034 (No. 5779).

³ "A miraculis vulgandis concionatores abstineant quoad eius fieri potest. Ac si quando usus venerit, et res, ut aliqua eorum habeatur mentio, postulaverit, sobrie, modesteque id fiat, servereturque hac in parte Leonis X prohibitio, in Lateranensi Concilio, Sessione XI, edita." Z. Chodynski, *Statuta synodalia dioecesis Wladislaviensis et Pomeraniae*, Varsaviae, 1890, p. 71.

⁴ SZYDELSKI, Dr., *Archidiecezja lwowska na synodzie w roku 1641*, Lwów, 1910, p. 156-158.

⁵ "... miracula incerta pro certis sub poena excommunicationis non publicent," *Constitutiones religionis S. Pauli I Eremitae a Sant.* mo D. N. Papa Urbano VIII approbatae et confirmatae, pars tertia, cap. XII, ed. Romae, 1644, p. 108; et Viennae Austriae, 1646, p. 119; ed. tertia, Romae, 1725, pars tertia, cap. XIII, p. 120.

The holy icon

This miracle is told in the Office of Our Lady of Częstochowa's feastday which was approved by the Holy See on January 7, 1935¹.

Besides that miracle and many others of physical cures, accepted by Church and medical authority, innumerable spiritual miracles of conversion have never been recorded. A large collection of ex-votos in the chapel of the miraculous icon and in its treasure house gives evidence of the miracles and graces received through Mary's efficacious intercession before God.

From the very beginning, the shrine of Częstochowa was considered as the "*National Shrine of Poland*", and the holy picture of the Dark Madonna was venerated as the most precious treasure, as a sacred palladium of the nation. Symbolically, the hillock of lustrous white rock on which the shrine is located has always been in very truth a mount of light to all who have come there from Poland or from other lands to kneel in humble prayer at the Blessed Mother's shrine. Especially to the Polish people this hallowed shrine atop Jasna Góra has been at all times a brightly shining light from heaven itself, as it were, guiding them individually and as a nation through the changing fortunes of history.

For centuries, the Polish people of every generation have hastened in vast numbers to do honor to the mother of God. They went there as pilgrims, weary at times and weighed down with trials and anxiety, but with devout enthusiasm and always with hope in their hearts. There they confidently asked for aid and obtained it. There, in the darkest hours of their nation's history, in anguish and in pain, they found soothing solace, strength and courage. There they had learned the priceless secret of keeping the faith they had received ages ago and lived that faith regardless of trials.

The history of the shrine has been marked with the glory and misfortune of the nation. The Polish people turned their eyes toward the shrine, from whence they expected the miracles of salvation and liberty for their country. Many historic national events of liberation from foreign oppressors were attributed to the miraculous intercession of Our Lady of Częstochowa. The office on the feastday of Our Lady of Częstochowa recalls three major

¹ "... statim institutae sunt undique fidelium piae peregrinationes, et sacra Imago innumeris fere et inauditis gratiarum portentis inclaruit. Illud specialiter memorandum, quod, uti ex plurimis actis monasterii et juratis attestationibus perhibetur, anno millesimo quingentesimo quadragesimo tria defunctorum cadavera ad Clarum Montem deducta et in conspectu sanctae Imaginis deposita, dum a choro versperae canebantur, obstupefacto frequenti populo et in laetitiam effuso, surrexerunt," *Festa nec non Officia Propria Sanctorum Patronorum Ordinis Sancti Pauli Primi Eremitae*, Romae, 1938, p. 118.

victories accredited to Mary's intervention. The year 1655 brought the *deluge*, a flood of Swedish Protestants across the country. "We will have that henhouse down in three days", contemptuously exclaimed General Müller as he stood beneath the ramparts of the shrine. To quote from "*A History of Poland*" by Oscar Halecki: "Only a miracle could save the republic. At the height of the disaster this miracle was effected. Like a Noah's ark in the midst of the deluge, the monastery of Częstochowa resisted the enemy. The prior, Augustine Kordecki, gathered a handful of soldiers around the picture of the Black Madonna, venerated for centuries; and after a forty day siege the Swedes were, for the first time, forced to beat a retreat. This was on the day after Christmas. Faced with this unheard-of fact, which seemed like a legendary tale, the nation recovered itself"¹.

When in 1683 Jan III Sobieski set out from Warsaw with a Polish army to relieve sorely besieged Vienna, he stopped briefly in Częstochowa. There he prayed at the shrine of the miraculous picture for a new miracle to beat back the invading Turkish troops and save Christianity and Western civilisation from Mohammedanism. It is said that on the eve of the crucial battle, he passed word to his warriors to go into the conflict with this prayer on their lips: "In the name of Mary, Lord God, help!". History recorded for all time the decisive victory that hurled back the powerful Turkish forces from the gates of Vienna, and stopped them from overrunning other Christian countries as well. In the report to Pope Innocent XI, King Sobieski wrote shortly: "Veni, vidi, Deus vicit".

Due to this remarkable triumph, the Feast of the Most Holy Name of Mary, September 12, was established, obligatory throughout the whole Western Church as a yearly act of thanksgiving for the deliverance of Christian Europe through the intercession of Mary. On his way home, King Sobieski stopped at Częstochowa, thanked Mary for the victory and left there many trophies as a remembrance.

It is also believed that independence for Poland in 1918 after 125 years of partition among Prussia, Austria and Russia succeeded due to Our Lady of Częstochowa, the queen of Poland. Despite germanization, russianization and religious persecution, Poland preserved its national identity and re-

¹ Cf. O. Halecki, "... validum praesertim auxilium expertus est Clarus Mons, et cum eo tota Polonia, cum Gustavus rex Sueciae cum ingenti exercitu, regnante Joanne Casimiro e patria discedere coacto, illum vi opprimendum cogitaret. Opera enim et zelo Prioris coenobii, evidenti ope Virginis, confusus hostis ab obsidione recessit," *Festa nec non Officia Propria* . . . op. c., p. 118; O. Halecki, *A history of Poland*, New York, 1966, p. 158.

The holy icon

mained faithful to the Catholic Church. It is believed that this was a miracle worked by the protecting intercession of the Blessed Mother of Częstochowa¹.

The defense of Warsaw known as the *Miracle of the Vistula* against the Bolshevik army in 1920 is one of the celebrated battles of the world and one of the epochal triumphs of Christianity. It was, in truth, a struggle for the liberty of Poland, as well as for the liberty of a Europe threatened by foreign aggressive powers. On August 15, 1920, the feastday of the Assumption, the shrine of Częstochowa was surrounded by thousands of pilgrims begging the mother of God for a miracle; Masses had been said uninterruptedly day and night in the miraculous chapel, and the miracle came. Unexpectedly the Russian army was defeated and dispersed, and the capital city of Warsaw was freed. In 1948 General Haller, commemorating the 28th anniversary of the miracle of Wisła, said to the Polish refugees in London: "Our victory at the gates of Warsaw, against the overwhelming power of the enemy and after suffering severe losses, could not have been achieved without the manifest help of God. That help has been obtained in answer to the nation's prayers for aid through the intercession of the mother of God and the queen of Poland on her feast of the Assumption, on August 15, 1920".

After the liberation in 1920, the entire nation, all classes and workers of every trade and profession, gathered at Jasna Góra to give grateful thanks to its helpful patroness. The Holy Father, Pius XI (the former Papal Nuncio to Poland) decreed May 3rd to be the feastday of Mary, the queen of Poland².

¹ "... nam propter peccata sua regnum, in tres partes divisum, diro et longo jugo alienae potestati subditum, si tunc non cecidit spiritu, it contegit, quod e Claro Monte, ad quam peregrinationis causa accedere solebat, vim atque levamen fiducialiter hausit. Tum post fere centum et quinquaginta annos, superatis periculis cunctis, ope Mariae Claromontanae libertas fuit Poloniae restituta," *Festa nec non Officia Propria Ordinis ... op. c.*, p. 118-119.

² "... sed ira Averni non destitit, Polonia, Apostolicae Sedis voce 'semper fidelis', propter catholicae fidei defensionem, vocata, novas passa est incursus, cum innumerae copiae christiani nominis hostes, non modo infra fines Poloniae, sed etiam ad ipsam Varsaviam anno millesimo nongentesimo vicesimo irruerunt. Tunc Maria, spes nostra, mirum in modum refulsit. Ipsa enim suae in caelum Assumptionis die, ad ripam Vistulae immanissimae hostiles acies confractae sunt et Poloniae libertas confirmata. Ad augendum honorem et decus tam insignis sanctuarii, instante Priore praefati coenobii, Pius Papa Pontifex undecimus, apud Polonos jam Apostolicus Nuntius, officium ac Missam propriam in perpetuum celebrari iudulsit," *Festa nec non Officia Propria Ordinis ... op. c.*, p. 119.

The German Governor-General in Poland, Hans Franck, wrote in his diary: "The Church is for the Polish people the focal point around which they rally and which shines out forever in silence; this is the reason that it fulfills for them the function of perpetual light. When all the lights went out for Poland, there were always present the Holy Virgin of Częstochowa and the Church. You must never forget it"¹.

Pius XII in his letter to the bishops of Poland, dated September 1, 1951, said, "Like good soldiers of Christ who are accustomed to the austere trials of life, turn to the hillock whence aid will come. Let your eyes rest on the summit named by your fathers Jasna Góra. There the Mother of God and your queen has established her abode. From the miraculous image her motherly countenance smiles ever benignly on prayerful multitudes . . . Let courage fail you not! May the Almighty bless your fortitude! God help those who are valiant, and the Mother of God and your queen will not refuse aid to the nation which enjoys her motherly care. Your heavenly patroness and mother whose intercession you have been entreating through the centuries with the touching tenderness of loving children in the sweet hymn, *Virgin Mother of God* will lead Poland out of darkness and out of the tempest, and bring her finally to the port of peace"².

¹ ST. PIOTROWSKI, "Hans Frank i jego dziennik," *Tygodnik Powszechny*, (1971), p. 1.

² "Ut boni milites Christi asperitatibus exerciti, non pressi lumina vestra in montem attolite, unde veniet vobis auxilium opportunum, ad montem scilicet, quem patres vestri 'Clarum' appellarunt, in montem ubi Deipara Regina vestra suum fixit tentorium ubi supplicibus turbis materno vultu eius arridet imago," AAA, XLIII (1951), p. 775-778.

CHAPTER III

SEARCH FOR THE ORIGIN

Until 1382 no concrete facts exist as to the origin and earliest history of the miraculous icon of Our Lady of Częstochowa. Prior to the year 1382, its history is shrouded in many popular tales and even fables. Generally the tradition traces it back to the Blessed Lady's earthly life. Because of its antiquity many misleading stories have arisen. This may not mean that among those stories, some seeds of historical truth cannot be found. But despite many traditional accounts and a recent scientific report by R. Kozłowski, the origin, time, author and early history of the holy icon of Częstochowa, still remain uncertain and mysterious.

Search for the origin of the holy icon of Our Lady of Częstochowa can be divided into three groups:

1. accounts given by devotional writers during the last five hundred years,
2. opinions of art scholars,
3. recent technological studies done by R. Kozłowski.

HISTORY OR LEGEND?

The oldest document, which relates the origin of the holy icon of Our Lady of Częstochowa titled "*Translacio tabule Beate Marie Virginis quam Sanctus Lucas depinxit propriis manibus*", is dated 1474. It is a manuscript bearing a transcript of a prior document.

This typically medieval composition treats the holy icon as a precious relic. An anonymous author reports in details that St. Luke, the Evangelist painted the holy icon and that he completed this work in Jerusalem prior to the Assumption of the Blessed Virgin. The holy image was painted on the top of the table at which the Holy Family once used to pray and dine. It is said to have been requested by the faithful of Jerusalem, who wished to have Mary's likeness as a memorial of her extraordinary beauty. The holy artist represented the Blessed Virgin with her Child Jesus on her left arm.

Summary of the Translacio.

According to this legend, after the Assumption, Mary's image was venerated by the Christians in Jerusalem until it was transferred to Constantinople by Emperor Constantine. Inspired by his pious mother Helena, he enshrined the holy icon in the church, where it became famous because of the miraculous events attributed to it.

When the Prince of Rus', Leo, saw that holy icon, he asked emperor Constantine if he would donate it to him as a reward for his service in the emperor's army. He pledged to decorate it with gold, silver, precious stones and erect a church for it. The emperor agreed because of Leo's insistence, and the holy icon was transferred to Rus', where Leo built the church, adorned the miraculous picture and exposed it to the public veneration of his subjects. Its fame spread soon because of the new miracles.

During the war against Ruthenia, Louis I, King of Hungary found the holy icon (hidden) in the castle of Belz. Administration of the castle was then entrusted to his regent, Prince Ladislaus of Opole. When he discovered the image of the Blessed Virgin, Ladislaus surrounded it with due reverence and devotion. His devotion to the miraculous picture intensified after his victory against the Lithuanians and Tatars, who besieged the castle of Belz. Ladislaus prayed to the Dark Madonna for help, but during the battle an arrow pierced the face of the Holy Virgin. Then, a thick fog enveloped the enemy. Taking advantage of this, Ladislaus attacked the enemy and scattered them easily. Afterwards, Prince Ladislaus intended to take the miraculous icon to his own estate of Silesia, but to his surprise the horses failed to move the wagon a single step; the load seemed too heavy. Then the prince commanded additional horses, but they also could not pull the weight. The prince in great dismay vowed on his knees that if the Blessed Virgin assisted him in carrying her image to whatever place she directed, he would endow a shrine for it. When the prince rose from his knees, the horses pulled forward at once and carried the holy icon to Jasna Góra. Here the prince, true to his promise, erected and endowed the monastery and presented the holy image to the Pauline monks, who were brought from Hungary. The holy picture was enshrined in the church chapel, where new miraculous occurrences were reported.

The story of the holy icon, related by "*Translacio tabule . . .*" enjoyed a great popularity throughout several centuries and served as a source for many devotional writings and historical researches¹.

¹ P. RISINIUS, *Historia pulchra et stupendis . . .* Cracoviae, 1523; M. LANCKORONSKI, *Origo venerandae Imaginis Beatae Mariae Virginis, quae in Claro et amoeno monte Regni Poloniae Częstochowa* (I) nuncupato in magna veneratione habetur; antiqua relatio Graecis ritus hominum qui se novisse annales historias Graecorum et Galatarum praetendunt ad nostram usque aetatem ita traditus est. Manuscript, Ossolineum Library, Wrocław, No. 3607; A. ŻYMICKI, *Diva Claromontana seu Imaginis eius Origo, Translatio, Miracula*, Cracoviae, 1642; A. NIESZPORKOWICZ, *Analecta Mensae Reginalis seu Historis Imaginis*

Transformations of the story: new legends.

About forty years later, Petrus Rosinius (Piotr Rysinski) supplied the story of the origin with more information. In his book "*Historia pulchra et stupendis . . .*"¹, he narrates after "*translacio tabule . . .*" that the holy image was the work of St. Luke in the year of A.D. 46 Charlemagne, King of Franks (742-814) brought it from Jerusalem to Constantinople. Later on, it became the possession of Prince Leo of Rus'. Hidden in the castle of Belz, it was discovered by Prince Ladislaus, who wished to carry it to his town of Opole. On his way home, near the town of Częstochowa, the horses suddenly stopped and would not move any further. Ladislaus understood the will of heaven that he should leave the sacred image here, upon the hillside of Częstochowa.

Mikołaj Lanckoronski tells a more detailed story in his book "*Origo venerandae Imaginis . . .*", printed in 1763. The author relates that the holy portrait of the Blessed Virgin was done by St. Luke at the special request of certain women in Jerusalem. Seeking higher perfection, a group of virgins had assisted the Blessed Virgin and under her guidance formed the first religious community. Before Mary's death they persuaded St. Luke to paint a portrait of her. This he did on the cypress table top at which she usually sat doing her work. At that table Mary talked with St. Luke about the mysteries of salvation while he painted the portrait of her and her Child.

Many years later, St. Helena, during her pilgrimage in the Holy Land received the holy icon and brought it to Constantinople. This holy picture and many other relics were presented to her son Constantine in 326. At that time Constantine was engaged in building the capital of the Byzantine Empire.

After Charlemagne conquered the Holy Land, on his way back, he entered Constantinople. There he received the holy icon as a precious gift from Emperor Nicephorus. From Charlemagne it passed into the hands of Prince Leo of Rus', who kept it in the castle of Belz. Later, Prince of Opole, Ladislaus, found it and with permission of Louis I, transferred it to Opole. But again, the horses were unable to move with it. Ladislaus fell on his knees and in his prayer received the revelation that the holy icon should be placed

Divae Virginis Claromontanae Mariae, Cracoviae, 1681; A. KIEDRZYŃSKI, *Mensa Nazarae seu Historia Imaginis Divae Claromontanae*, typis claromontanis (Clarum Mons Czeszochoviensis), 1763; E. HAWELSKI, *Wiedomość historyczna o starożytnym obrazie Bogarodziecy Maryi na Jasnej Górze przy Częstochowie*, Jasna Góra, 1847; A. ŁAZIŃSKI, *Cuda i łaski działywne za przyczyną Najświeższej Panny Częstochowskiej*, Częstochowa, 1930; A. JEDRZEJEWSKI, *Historia Zakonu Paulinów*, Częstochowa, 1939; K. RACZYŃSKI, *Cudowny Obraz Matki Boskiej na Jasnej Górze w Częstochowie*, Częstochowa, 1948; S. SZAFRANIEC, "Jasna Góra. Studium z dziejów kultu M. B. Częstochowskiej," *Sacrum Poloniae Millennium*, Rzym, 1957, t. IV, p. 9-76; R. KOZŁOWSKI, "Historia obrazu jasnogórskiego w świetle badań technologicznych i artystyczno-formalnych," *Roczniki Humanistyczne*, XX (1972), p. 5-50.

¹ P. ROSINIUS, *Historia pulchra et stupendis miraculis referta Imaginis Mariae quomodo et unde in Clarum Montem Czeszochoviae et Olsztyn advenerit*, Cracoviae, 1523, p. 5-20.

upon the hillock of Częstochowa, near Olsztyn. Rising from his prayer, he transferred the holy picture to that place. Entrusting it to the Pauline monks, he asked them to guard and venerate it¹.

In 1618, Father Andrzej Żymicki² introduced even more details and embellished the story with additional dates. In the year 801, Charlemagne liberated the Holy Land from the Saracens. Shortly after, he obtained the holy icon, which previously had been brought by St. Helena from Jerusalem to Constantinople. Charlemagne received it as a gift from Emperor Nicephorus. Later on, the sacred relic came to belong to Prince Leo of Rus', the founder of the city of Lwów. In 1370, many castles of Rus', among them Bełz, where the holy icon was hidden, were captured by King Louis I.

Father A. Żymicki further related that the garrisons of those castles revolted against the occupation of King Louis I only to be suppressed by Polish warriors in 1375. At this time, Prince Ladislaus discovered the holy icon of the Black Madonna at the castle of Bełz. Besieged by Lithuanians and Tatars, he experienced a miraculous intervention of the Blessed Virgin. During the battle, an enemy's arrow pierced and wounded the image in the area of the neck. Then, a dense fog covered the castle and the city. The enemy, under the illusion that the great regiments of fiery hosts from above had attacked them, fled in fright. Prince Ladislaus triumphed. The king's prisoners were sent back home. Ladislaus asked the king to let him have this miraculous image of the Blessed Virgin and when the king agreed, Ladislaus placed it in the cart and started for home.

Here, Żymicki's story falls in line with the older tradition: the horses once again could not move the load; the prince, while praying on his knees, asked for a sign. In a dream, God revealed his will. In pursuance of that revelation, the prince located the holy icon upon the mountain of Częstochowa, on the Wednesday after the feastday of St. Bartholomew³.

A more probable explanation of the origin of the holy icon of Częstochowa is given by Józef Bartłomiej Zimorowicz († 1682)⁴. According to his narration, in 1270 the holy icon of the mother of God, so famous in Częstochowa today, was brought to Lwów⁵.

¹ M. LANCKORONSKI, *Origo Venerandae Imaginis Beatae Mariae Virginis, quae in Claro et amoeno monte Regni Poloniae Czestochowa nuncupato in magna veneratione habetur . . .*, Manuscript, Ossolineum Library, Wrocław, No. 3607, p. 5-20.

² A. ŻYMICKI, *Skarbnica kościoła Jasnej Góry Częstochowskiego*, Kraków, 1618, p. 1-20.

³ *ibid.*, p. 20.

⁴ J. B. ZIMOROWICZ (1597-1682), historian, poet and mayor of the city of Lwów; author of the book *Leopolis Triplex* published in Lwów, 1893; it contains the chronicles of the city of Lwów.

⁵ Lwów (Ivov, Lemberg) was founded in 1259 by the Rus' king Daniel (1201-1264) for his son Leo, the prince of Halicz and took its name after him. The city was destroyed by the Tatars in 1261; rebuilt once more on the same spot by prince Leo, as it is recorded by the inscription on one of its gates: "Dux Leo mihi fundamenta jecit, posterius nomen dedere Leontopolis." In 1340, Kazimierz Wielki, the king of Poland took possession of

"Reading an old Slav manuscript, he writes, submitted to me by a religious priest, I have had much difficulty because of many archaic terms and abbreviations where one letter meant a word. What I have understood I offer to the reader . . . this codex tells that over three hundred years after the death of Vladimir, the Prince of Kiev, this precious gift (the holy icon) was honored with devotion in the castles of the Rus' princes. Then Leo, burdened with old age and his status of widower, exposed this holy icon to public veneration, so that the treasure of Rus' could never be inherited by any other people, because together with the holy icon, the Rus' fortune could be plundered away to jealous nations. First of all, many copies have been made and sent out to the Russian churches, where they still can be found. But the Basilian monks constantly played on Leo's conscience trying to convince him with superstitious fear rather than with honest arguments that if he failed to give the holy image into their custody, there was a possibility of losing it for Rus' and her people. The sacred icon of the Immaculate Virgin would fall into the hands of the enemies. Therefore, Prince Leo should never allow the archetype of the purest face to be seen by impure eyes, or worse, be touched and then desecrated by the unfaithful.

Finally Leo gave in and handed the icon to the Basilian monks on the condition that it be shown only to the people of Rus'. Their *infernal meanness*, however, kept the holy image in a hidden place of their monastery. They did not even declare it to King Kazimierz Wielki, when he conquered Lwów in 1340. Later, Ladislaus of Opole, a deputy of Louis I, whether through false promises or as a due spoil of victory, removed it from their custody and carried it to the Mount of Częstochowa.

The faithful of the Eastern Rite suffered very deeply and with tears and cries bade farewell to the holy icon. As the whole Christian world was saddened after the Assumption of the holy mother of God, so the people of Lwów cried after Mary's departure. They arose and tried to stop Prince Ladislaus from carrying the picture away and get it back to the city. But Ladislaus, dispersed the crowds by force. On the way back to his possessions in Silesia, the Prince paused at Belz. It was there that he understood Mary's wish and from there he brought her holy image to Częstochowa, enshrining it first in the parochial church and later in a special chapel¹.

Another historian of the city of Lwów, the Carmelite Father Chodyniecki describing the church and monastery of the Basilian monks, says :

"Here there was a miraculous picture of Our Blessed Lady that was painted by St. Luke and brought by Helena and Eudocia from Jerusalem to Constan-

it, built new castles, attracted German colonists to it and gave it a charter modeled on that of Magdeburg. In 1372 Louis I of Hungary entrusted the administration of that city to Ladislaus of Opole. In 1387, it was given as dowry to Princess Hedwig, by whose marriage with Jagiello, the Grand Duke of Lithuania, it became a possession of the Polish Crown.

¹ J. B. ZIMOROWICZ, *Leopolis Triplex, czyli Kronika miasta Lwowa*, ed. Korneli Heck, Lwów, 1899, p. 48-51.

tinople. The Byzantine emperors Basil and Constantine gave this picture to their sister Anna as a wedding present. Anna was married to Vladimir, the Grand Duke of Kiev, when he attacked the Byzantine Crimea and captured the city of Cherson in July, 989. The holy icon was considered a most precious gift and was always kept in the treasures of Rus' princes. About three hundred years later, it came into Leo's possession. Before his death it was donated to the Basilian monks to be publicly venerated in their church of St. Onuphrius. After the death of King Kazimierz Wielki (1370), the city of Lwów came under the authority of Louis I who entrusted the administration of the city to Ladislaus, Prince of Opole. Whether through force or through shrewdness, he seized the holy icon from the monks and carried it away. First he housed it in the castle of Belz, and then he enshrined it upon the hill of Częstochowa¹.

This opinion is also strongly supported by some Russian authors². They all agree that the holy icon of Our Lady of Częstochowa appeared on Ruthenian soil in the tenth century. It arrived here through marriages between the Ruthenian princes and the Byzantine princesses. At that time it was highly venerated in the chapel of the prince. In the twelfth century, the holy image was honored in the town of Polock under the title *Our Lady of Polock*; here it was cared for by some nuns. During the invasion of the Tatars the nuns had been forced to leave the town of Polock and move west with the holy icon. The Russian writers relate that it then came into the possession of Prince Leo of Lwów. From there it was taken away by Prince Ladislaus and placed in Częstochowa's church.

The well known Polish historian Szajnocha writing in 1877, adds more information regarding the stay of the holy icon on Rus' soil. He affirms that

"... Ladislaus, returning from the Red Rus' (Ruthenia), brought a holy souvenir, as was customary. It was an ancient picture of the mother of God, done on wood, in Byzantine style, originally from Greece. Many of those holy pictures arrived in the Polish territories either through direct religious and commercial relations of Rus' princes with the Byzantine Empire, or through the Lithuanians, who plundered the Greek villages and monasteries of Cherson in the Crimea. They carried away genuine vessels and holy pictures and sold them to the Christian Ruthenians for a high price. There was also a strong prejudice of the West towards the Greek Christians in Rus'. Many Catholics sojourning in Rus' territory carried away holy relics as spiritual gifts".

¹ I. CHODYNIECKI (1786-1847), a historian of the city of Lwów; author of the book *Historia stoletniego królestwa Galicji i Lodomerii miasta Lwowa*, Lwów, 1865, p. 345. The fact of Prince Ladislaus' presence and his activity in Lwów is also proved by the chronicles of that city; cf. A. Czolowski, Dr., *Historia Lwowa od założenia do roku 1600*, Lwów, 1925, p. 8-9.

² USTINOWICZ, *Czenstochowska Ikona Bogarodzicy*, Warszawa, 1911, p. 24; N. BOJAKOWSKI, *Szaljachami naszyh proczan*, Philadelphia, 1965, p. 133-138; (Anonymous author), *Czenstochowska Ikona Bogarodzicy*, Wilno, 1881, p. 74 and 91.

Search for the origin

Szajnoch concludes that Ladislaus' action could have been similarly motivated¹.

Peter Rosinius, in his book *Historia pulchra* ... speaking about pictures of the Blessed Virgin, makes an interesting remark that they were "e templis Moschorum a milite Polono allatis"². In the nineteenth century, Stanisław Ulaniecki raised the possibility that the holy icon of Our Lady of Częstochowa could have been brought to Russian soil by St. Methodius and Cyril, the apostles of the Slavs³. During World War II, pro-Ukrainian propaganda claimed that the holy image of Our Lady of Częstochowa was the work of a Ukrainian artist under Byzantine influence⁴.

The above accounts concerning the origin of the miraculous icon of Our Lady of Częstochowa contain historical errors and inaccuracies, especially regarding people and dates. Charlemagne for instance had not yet been born when the Saracens besieged Constantinople for the first time, and he never set foot on the straits of Bosphorus; and no Christian Prince Leo existed in the eighth century.

The story relating that the holy icon of Our Lady of Częstochowa was brought from Jerusalem to Constantinople, seems to be a free transfer of the legends concerning the famous "Hodegetria" of Constantinople to the icon of Częstochowa. According to a text of Theodore Lector (early 6th century), the first known picture of Mary had been painted by St. Luke, the Evangelist, and sent from Jerusalem by the empress Eudoxia to her sister-in-law Pulcheria⁵ who placed it in a church which became famous as the *basilica of the guides* (τῶν ὁδηγῶν); hence the name of the holy icon *Hodegetria*⁶ which became a palladium of Constantinople and was associated with many events of its history. The image disappeared in 1453 after the siege of Constantinople by the Turkish armies; a chronicle says that a soldier hacked the holy icon

¹ DZIELA SZAJNOCHY, *Jagiello i Jadwiga*, t. VI, Warszawa, 1877, p. 178-979.

² P. RISINIUS, *Historia pulchra et stupendis* . . ., op. c., p. A. 3.

³ S. ULANIECKI, *Niepokalana Matka Boża Dziewica Maria na Jasnej Górze*, Warszawa, 1867, p. 32; cf. M. FELINSKI, *Opisanie swiatoj Ikony Czenstochowskoj*, Warszawa, 1877.

⁴ PLEHE, *Das Kloster der Schwarzen Madonna von Tschenschowau*, Częstochowa, 1942, ed. II, p. 4.

⁵ "Refert etiam Eudociam ab urbe Hierosolymitana ad Pulcheriam misisse imaginem Matris Domini, quam Lucas apostolus depinxerat," Excerpts ex *Ecclesiastica Historia Theodori Lectoris* ex libro I, Migne, P.G. 86, I, 166.

⁶ "Aedificavit autem Pulcheria ecclesias complures: eam scilicet quae est in Blachernis; item eam quae est Chalcopratis; aliam quoque quae dicitur Hodegorum. Tres basilicas in honorem Beatae Mariae Virginis Pulcheria aedificavit Constantinopoli, seu potius juxta urbem Constantinopolim. In Hodegis quidem deposuit imaginem Deiparae, quam a B. Luca evangelista depictam Eudocia Augusta ad Pulcheriam transmiserat, ut Theodorus noster paulo ante scripsit. Dicta porro est haec Basilica Hodegorum, eo quod caeli, meritis beatae Virginis, cujus illic imago est deposita visum recuperarent, nec amplius 'hodego', id est ductore opus haberent," Migne, P.G. 86, I, 167.

into pieces. The original *Hodegetria* is lost, but copies of it, real or alleged, are still in existence.

It is obvious that the holy icon of Our Lady of Częstochowa is not that oldest Byzantine *Hodegetria* of Constantinople. It is one of its replicas which were already numerous in the sixth century.

It is quite possible that Theodore Lector's single information about the "Hodegetria" can be considered as an interpolation, purposely made in order to gain the respect and esteem for the holy images during the iconoclastic period. The conviction that St. Luke was artistically talented was widely disseminated during the Middle Ages. Artists adopted him as their patron. St. Luke quite often was represented with a brush in his hand. In the fifteenth and sixteenth centuries many painters like Lancelot Blondeel, Thierry Bouts, Anriaen Icenbrant, Jan Gossaert, Jan Van Scorel, Quentin Matsys, Nicolas Manuel, Rogier van der Weyden and Raffaello Santi represented St. Luke painting a portrait of the Blessed Virgin¹.

"*Translacio tabule . . .*" is a questionable document. Its style and content recall another anonymous manuscript, which describes the transfer of the relics of St. Paul the First Hermit from Venice to Buda in 1381. Even its title "*Historia Translationis Sancti Pauli Primi Eremitae . . .*" is similar to the title "*Translacio tabule . . .*". It describes the transfer of the relics of St. Paul as occurring in four stages: from Egypt to Constantinople; from Constantinople to Venice; from Venice to Buda and finally to the nearly monastery of St. Laurence. The contemporary "*Translacio tabule . . .*" describes the journey of the holy icon of Our Lady of Częstochowa in a similar fashion: Jerusalem - Constantinople - Rus' - Częstochowa. It is quite possible that the narration of "*Historia Translationis Sancti Pauli . . .*" served as a pattern for the "*Translacio tabule . . .*"².

The affirmation repeated through the centuries after Rosinius and Lanckoronski that the holy icon of Our Lady of Częstochowa was painted on cypress wood has been definitively rejected. A microscopic examination of the wood supplied to Prof. B. Hryniewicz by Jan Rutkowski in 1926 revealed that the boards on which it is done are not cypress but limewood. Experts, however,

¹ ANDRÉ MICHEL, *Histoire de l'art*, t. VI, Paris, 1912, p. 21, 246, 252, 276, 280; t. V, Paris, 1913, p. 902; t. VI Paris, 1922, p. 827; t. VIII, Paris, 1925, p. 429. K. KUNSTLE, *Ikonographie der Christlichen Kunst*, II Band, Freiburg in Brissgau, 1926, p. 417-519. C. HENZE, C.S.S.R., *Lukas der Muttergottesmaler*, Ein Beitrag zur Kenntnis des christlichen Orients, Leuven, 1948. H. HOLLÄNDER, in *Lexikon der Christlichen Ikonographie*, III Band, Herder, 1971, p. 119.

² M. FUHRMANN, *Anonymi Hungarici Historia Translationis S. Pauli Thebaei cognomento Primi Eremitae . . .* Pestini, 1799; *Breviarium ordinis fratrum eremitarum Sancti Pauli*, Venetiae, 1540. *Festo Translationis Hungaricae XIV Novembris*; G. Gyongyosi, *Annalium Paulinorum*, (n.p.), 1524, p. 28; A. EGGERER, *Fragmen Panis . . . seu Annales Ordinis S. Pauli I Eremitae*, Viennae 1665, Lib. 2 cap. 15; J. KUKULLIO, *Chronicon de Ludovico Rege*, Brasso 1906, cap. 41; Z. ROZANOW - E. SMULKOWSKA, "Obraz 'Translatio Reliquiae' św. Pawła, *Nasza Przyszłość*, XXXI (1969), p. 159-179.

Search for the origin

could not verify what kind of limewood it is; whether the "tilia parvifolia" of Central Europe or the more popular "tilia platyphyllos" from Southern Europe.¹ In 1927 Prof. Wilhelm, former Professor of the Higher Agricultural School in Vienna reached an identical conclusion².

The story that the scars on the face of the Blessed Virgin were miraculous because there was no way to cover them is also an empty legend. This legend was created when the artists had difficulty in restoring the damaged painting in 1430. Now chemical analysis shows that these scars are simply thicker paint. The robbery of Jasna Góra in 1430 also created the legend that some of the Pauline monks were murdered and were invoked as Venerables³. Risinius in his book *Historia pulchra et stupendis . . .* excludes this possibility and proves that the story of martyrdom was invented much later. Of legendary character is also the miraculous fountain which is supposed to have sprung up in the place where the holy icon was hacked. Risinius argues that it had been destroyed by being dropped in the front of the chapel (today, the second part of the chapel) and it was not carried away at all⁴.

DISAGREEMENTS AMONG ART HISTORIANS

Art historians have suggested some different origins for the holy icon of Częstochowa. Stanisław Tomkiewicz⁵, for example, doubts the oriental origin of the holy icon and maintains that it originated in Italy and came to Poland through Hungary. He thinks it could be an early work of Pietro Cavallini or of one of his disciples. Paweł Styer⁶ thinks that the holy icon could have been painted in the first period of the "Trecento". Mieczysław Skrudnik⁷ also attributes it to the Italian school at the end of the twelfth and at

¹ ST. W. TURCZYŃSKI - J. RUTKOWSKI, *Konserwacja Cudownego Obrazu Matki Boskiej Częstochowskiej*, Częstochowa, 1927, p. 50.

² ST. W. TURCZYŃSKI - J. RUTKOWSKI, *Konserwacja Cudownego Obrazu Matki Boskiej Częstochowskiej*, Częstochowa, 1927 p. 123.

³ F. JAROSZEWICZ, *Matka świętych Polska*, Poznań, 1893, t. II, p. 104-105; he enumerates 12 Pauline martyrs under the first of May; A. JĘDRZEJEWSKI, *Historia Zakonu Paulinów*, Częstochowa, 1939, Królów Polski, ed. II, Kraków, 1926, p. 9-10; he enumerates also 12 Pauline martyrs on May 18.

⁴ "... ita monachi relictis omnibus rebus vix ipsi aufugerunt ...". P. RISINIUS, *Historia pulchra et stupendis . . . op. c.*, p. 21; "Monachis fugientibus hostes secure clausuras infringunt." JAN DŁUGOSZ, who relates the plunder of the monastery does not mention any martyrs, *Opera Omnis*, op. c., t. XIII, *Historiae Polonicae*, t. IV. p. 399-400.

⁵ *Obraz Matki Boskiej Częstochowskiej*, Prace Komisji Historii Sztuki, t. V., Kraków, 1930-1934, p. 117-156.

⁶ *Przegląd Katolicki*, Warszawa. 1927, No. 43, p. 674-676.

⁷ *Cudowny Obraz Matki Boskiej Częstochowskiej*, Częstochowa 1933; *Królów Korony Polskiej*, Lwów, 1930, p. 58-90.

the beginning of the thirteenth century. Krystyna Pieradzka¹ believes that the holy painting of Our Lady of Częstochowa is the work of an artist of the Sienese school. Other authors admit the possibility that the holy icon could have come directly from Hungary to Częstochowa with the Pauline Fathers. Feliks Kopera² affirms that the holy icon was painted at the royal court of Louis I and thinks it could be a work of an Italian artist under Byzantine influence in the thirteenth century. The relations between Hungary and Byzantium through Venice were very strong at that time and the king himself was an earnest devotee of art. On the other hand, Karol Estreicher³ tries to prove that the holy icon of Our Lady of Częstochowa is a masterpiece of the Bohemian school that dates from the first half of the fourteenth century.

M. J. Rouet de Journel⁴ and G. Roschini⁵ give a popular, traditional information on the origin of Our Lady of Częstochowa. *The New Catholic Encyclopedia*⁶ the *Lexikon der Marienkunde*⁷, *A Dictionary of Mary*⁸ agree on the possibility that the holy icon of Our Lady of Częstochowa was brought to Kiev by Princess Anna when she married St. Vladimir, around 988 and was subsequently brought to Częstochowa by Prince Ladislaus of Opole in 1382.

Carlo Cecchelli⁹ supports the majority opinion that the holy icon of the Black Madonna comes from the East and it is a genuine copy of the original *Hodegetria* of Constantinople. Cecchelli thinks that the holy image could

¹ K. PIERADZKA, *Fundacja Klasztoru Jasnogórskiego w Częstochowie w 1382 r*; Kraków, 1939, p. 65-66.

² F. KOPERA, *Średniowieczne malarstwo w Polsce*, Kraków, 1925, p. 148-152.

³ K. ESTREICHER, "Madonna Częstochowska", *Sprawozdanie w Polskiej Akademii Umiejętności*, 53 (1952), p. 249.

⁴ ROUET DE JOURNEL, M.J., "Marie et l'iconographie russe," *Maria, Études, sur la Sainte Vierge* sous la direction d'Hubert du Manoir, S.J., v. II, Paris, 1952, p. 473.

⁵ G. ROSCHINI, *La vita di Maria*, Roma, 1948, p. 29.

⁶ H. M. GILLET, in *New Catholic Encyclopedia*, Washington, 1967, v. IV, p. 607.

⁷ W. JURGA (W. MALEY) in *Lexikon der Marienkunde*, Regensburg, 1967, I Band, p. 1234-5.

⁸ *A Dictionary of Mary*, New York, 1956, p. 60.

⁹ "Il santuario massimo della Polonia è quello di Częstochowa (Monte Chiaro). L'immagine è una importante copia dell'Hodigitria constantinopolitana. Ciò spiega il confondersi della tradizione dell'origine (oggi perduto) con la storia della icona di questo santuario," *Mater Christi* IV (parte II-tomo III), Roma, 1954, p. 434-435.

have been painted by a Greek or a Roman artist; he compares him with the painters of the portraits found in Fayum with Egyptian mummies¹.

It is an historical fact that Christianity accepted and used many of the cultural forms of human communication of the ancient world, such as language, music, philosophy, architecture, through which it expressed its new ideals. It is even more apparent that Christian art was greatly influenced by Egyptian and Hellenistic art. Those ancient forms of art, especially Greek and Egyptian mummy burial portraits like those of Fayum, have been a pattern and source of inspiration for Christian portrait art². Many of the Egyptian funeral mummies from the first, second and third centuries show a special illumination in their eyes that makes them seem to be staring directly at the viewer, no matter from what angle we view them. Some of the mummy portraits have this gleam at the outside edge of the iris, but the effect is strongest when the gleam is on the interior edge of the iris.

In the Madonnas of the *Hodegetria* type of the sixth and seventh centuries, and in the icons of saints of the same period, traces of this ancient illusionary art are quite evident. The importance, dignity or holiness of the persons depicted was indicated by halos (nimbuses) around their heads. Some halos appeared in relief, while some other paintings bore a heavy plaster of lime or a darker paint contour making the nimbus seem convex. It is interesting to note in the medieval Byzantine and Italian paintings these large nimbuses remained, but gradually the characteristic symmetrical gleams on the eyeballs started to disappear. The gleams in the eyes of the medieval paintings are regularly on the same side and the eyes are not directed forward, but to the side. In the eyes of a large number of the medieval Italian madonnas, especially on those with the head inclined toward the Infant, the gleam is absent, the eyes are narrowed and the irises are turned to the side. This style began with Giotto. One of the distinctive characteristics of mummy paintings was

¹ C. CECHELLE, *Mater Christi*, I, Roma, 1946, p. 200-210; cf P. CELLINI, *La madonna di S. Luca in S. Maria Maggiore*, Rome, 1943, and *Una Madonna molto antica*, Firenze, 1950.

² P. BUBERL, *Die griechisch-ägyptischen Mumienbildnisse der Sammlung Theodor Graf*, Wien, 1922; H. DRERUP, *Die Datierung der Mumienporträts*, Paderborn, 1933; A.S. STRELKOW, *Fajumskij portret*, Moskwa, 1936; H. ZALOSCHER, *Portraits aus dem Wustensand*, Wien, 1961; A. F. SHORE, *Portrait Painting from Roman Egypt*, London, 1962; K. PARLASCA, *Mumienporträts und Verwandte Denkmaler*, Wiesbaden 1966.

their asymmetrical presentation of the face. One cheek is disproportionately convex, while the other is extremely concave.

Another characteristic of the ancient paintings was that they had been made with *encaustic technique*. Pliny the Elder relates that in Nero's times large paintings were done on canvas with that technique and were highly esteemed¹. The encaustic technique was largely accepted and practiced in Christian art before and during the early Byzantine period, but practically abandoned in medieval times in favor of *tempera*.

The large nimbus of the icon of Our Lady of Częstochowa bear witness to an early Byzantine origin. Also before its destruction it must have had eyes characteristic of the Egyptian mummy portraits and early images of the *Hodegetria* type. An eyewitness, Jan Długosz, described the expression on the face of the Blessed Virgin Mary as most gentle and tender, regardless from what angle he viewed her. The people who gazed upon her were overcome with devotion and experienced the impression of seeing a living person:

"... imago Gloriossissimae et Excellentissimae Virginis et Dominae ac Reginae mundi et nostrae Mariae, mira et rara pictura elaborata ostenditur, placidissimum habens quocumque te verteris aspectum, ... devotione singulari aspicientes, quasi vivam cerneret perfundens²".

It is obvious then that if the holy icon of Our Lady of Częstochowa were one of those Byzantine icons with the eyes turned toward the side, it could not make such a deep impression on the spectators. It seems that the talented artists of the fifteenth century, painting a new image of Our Lady of Częstochowa, tried to reproduce those characteristic eyes. Unfortunately, the tempera technique they used did not allow them to duplicate the widely placed gleams on the eyeballs. The Gothic artists used sharply pointed brushes, with which they could make only tiny, acute arcs. As the X-ray shows, in order to make the gleams more visible, they made double strokes on the interior edges of the irises. Thanks to their sensitivity in attempting

¹ "... in early days there were two kinds of encaustic painting, with wax and on ivory with a graver or 'cestrum' (that is a small pointed graver); but later the practice came in of decorating battleships. This added a third method, that of employing a brush, when wax has been melted by fire; this process of painting ships is not spoilt by the action of the sun nor by salt water or winds," Pliny the Elder, *Naturalis historia*, XXXV, 49; tr. after: *The Art of Painting from Prehistory through the Renaissance*, ed. by Pierre Seghers, New York and London, p. 48.

² JAN DŁUGOSZ, *Liber Beneficiorum*, op. c., t. III, p. 123.

to reproduce the old effect, we have a clue to the actual appearance of the original image of Our Lady of Częstochowa¹.

A further argument for assigning the original painting of Our Lady of Częstochowa to a late antique Christian period, is the very fact that it was an encaustic painting. Rudolph Kozłowski, in his recent technical studies, uncovered a tiny piece of the original canvas when he lifted a small strip of the present surface. This tiny scrap was crisp, gray-brown and unpainted. There was no trace of chalk or lime necessary for tempera painting. Hence encaustic was the only technique that could have been used to paint the original icon and therefore this original must have been painted before or during the early Byzantine period².

Most of the medieval Italian, Russian, Balkan, Bohemian madonnas of the *Hodegetria* type, are done with tempera and represent variations of the archetype of the *Hodegetria* of Constantinople. The madonnas most similar to the original icon of Our Lady of Częstochowa are those of the *Hodegetria* type of Mount Sinai (6th century) and the Madonna of the Pantheon³, at Rome, probably painted when this pagan temple was dedicated in 609 to S. Maria ad Martyres. They all have large nimbuses and show Mary in frontal position, while the Child's head is completely vertical, or slightly lifted and inclined towards his mother. There are other analogies between the holy icon of Our Lady of Częstochowa and the icon of the *Hodegetria* in the church of Santa Maria Francesca in Rome (5th - 6th centuries). The gleams in that madonna's eyes are strongly underlined. Her eyes, typical for mummy portraits, are widely opened; and the eyes of Our Lady of Częstochowa are almond shaped. The central part of their faces have even more striking analogies and similarities. The noses of both are straight, narrow and elongated. The spaces between the noses and upper lips are very short, and the mouths are relatively small. The heads of both madonnas are slightly turned to the side, and the cheeks of both are out of proportion. The chin of the madonna in Santa Maria Francesca is more accentuated in the Roman fashion. When we cover the eyes of both madonnas, the rest of the features show a close affinity, even though the present painting of Our Lady of Częstochowa is a copy of the original.

¹ R. KOZŁOWSKI, "Historia obrazu jasnogórskiego . . .", *op. c.* p. 34.

² R. KOZŁOWSKI, "Historia obrazu jasnogórskiego . . .", *op. c.*, p. 27.

³ Cf. C. BERTELLI, *La Madonna del Pantheon*, in *Bollettino d'arte*, gennaio/giugno 1961, pp. 24/32 and plates; P. CELLINI, *Una Madonna molto antica*, Firenze, 1950; A. GREGO, *La Madonna del Pantheon*, in *Rivista diocesana di Roma*, 1962.

The old age of the original boards used in the present icon of Our Lady of Częstochowa, the numerous holes caused by silver and gold nails and worms, the characteristic gleams in the eyes, the encaustic technique, all testify to the antiquity of the original. Moreover, considering the similarities with the oldest *Hodegetria* type madonnas and the differences from the medieval European madonnas, one comes to the conclusion that the original icon must have been originated during the early Byzantine period when ancient Egyptian and Greek art was most influential¹.

RECENT TECHNICAL STUDIES

As mentioned before, the actual picture of Our Lady that reigns on Częstochowa Hill, is not the one that appeared in Poland at the end of the fourteenth century and was presented to the Pauline monks. During the robbery of the shrine in 1430, the holy icon was almost entirely destroyed². When the icon could not be restored, a new icon was painted on a gessoed canvas by Western artists about 1433. In the meantime, the monks themselves tried to repair the holy painting, but it had suffered too much damage. As already explained, the holy icon was painted entirely anew in the fifteenth century, as we now know thanks to the technical studies performed by Rudolph Kozłowski, in the years 1948-1952³. In his research R. Kozłowski

¹ N. P. KONDAKOV, *Russkaja Ikona*, III, Praga, 1931, p. 183; A. V. AINOLOV, *The Hellenistic origins of Byzantine art*, tr., New Brunswick, 1962, p. 215/78; A. GRABAR, *Christian iconography; a study of its origins*, Princeton, 1968, p. 31/54; K. WESSEL, *Koptische Kunst*, Recklinghausen, 1964, p. 55. - Cf. M. BOSKOVITS, ed. et al., *Christian art in Hungary*, Budapest, 1965; B. D. FILOW, *L'ancien art bulgare*, Berne, 1919; *Frühe Ikonen*, Sinai, Griechenland, Bulgarien, Jugoslawia (K. Weitzmann et al.), Wien, 1965; R. F. HODDINOTT, *Early Byzantine churches in Macedonia and southern Serbia*, London, 1963; E. HUBER, *Athos Miraculous Icons*, tr., Berne, 1968; J. de MAHUET, *Essai sur la part de l'Orient dans l'iconographie mariale de l'Occident*, in *Études mariales* 19, 1962, p. 145/83; E. A. DE MENDIETA, *Mount Athos*, Berlin, 1972; T. MROCZKO - B. DĄB, *Gotyckie Hodegetrie Polskie, w Sredniowieczu. Studia o kulturze*, t. III, Ossolinem, 1966; J. VÉGH, *Tableau allemands et bohémiens du VI^e siècle*, Budapest, 1967; G. A. WELLEN, *Theotokos*, Utrecht/Amsterdam, 1960.

² "... ipsam etiam imaginem gloriosissimae Dominae nostrae, auro et gemmis, quibus devotione fidelium vestita erat, spoliant. Nec spolio contenti, vultum imaginis per transversum mucrone transfigunt, ac tabulam, cui imago inhaerebat, frangunt..." *Opera Omnia*, op. c., t. XIII, p. 399.

³ R. KOZŁOWSKI, "Historia obrazu jasnogórskiego w świetle badań technologicznych i artystyczno-formalnych", *Roczniki Humanistyczne*, XX (1972), Lublin, p. 5-50.

used two basic methods: 1) the method of the microscopical exploration, elaborated between the year 1948 and 1949, by which he learned of the micro-paleontological and mineralogical composition of the material examined; 2) X-rays, which allowed him freely to enlarge the stereoscopic depth of the object studied. This latter method was elaborated in the year 1952¹. The holy icon of Our Lady of Częstochowa was the first submitted to this kind of research. Thanks to these methods, many surprising facts have been discovered, especially those concerning the condition of the wooden tablet, the chemical composition of the plaster base, the pigments of the paint, and the place where the holy picture originated.

The material chemically analyzed in the studies of the holy painting was not the pigment of the paint itself, but the ingredients of its chalky plaster base. Some of the paint pigments, especially those of mineral origin, were quite rare and costly, often imported from distant lands. The pigments of paint, therefore, could not be used to determine the provenance of the holy painting. An analysis of the paint pigments would also be deceptive if the holy painting were entirely or partially overpainted. In contrast an examination of the plaster base, could lead to the origin of the painting itself. Moreover, unlike the paint pigments the plaster base was less expensive and easily obtainable.

R. Kozłowski analyzed the plaster bases of the Italian paintings and compared them with those of Middle, Eastern, and Northern Europe. All of those samples were studied from micro-paleontological and mineralogical points of view. For an additional comparison he examined geological samples of the soils of those countries where the paintings originated. His analysis of the plaster base of the holy icon of Our Lady of Częstochowa, and a close comparison with those used by Italian painters, exclude the possibility that the painting could have originated on the Apennine Peninsula. R. Kozłowski did not find the components of the base material of the icon in the bases of the Italian paintings². The medieval Italian bases were compounded of CaSO_4 or $\text{CaSO}_4 + 2\text{H}_2\text{O}$. That base material could have different crystal forms, depending upon the complexity of the soils and the way the artists worked them.

¹ R. Kozłowski, "Mikroorganizmy z okresu kredowego," *Ochrona Zabytków*, 2-3 (1950); "Mikrostereoradiografia, nowa metoda badań dzieł sztuki", *Ochrona Zabytków*, 4 (1956).

² R. Kozłowski, "Historia obrazu jasnogórskiego," *op. c.* p. 21-22.

The plaster base material used in Middle, Central and Northern Europe contained primarily chalk or lime - CaCO_3 . The same material was used for the plaster base of Our Lady of Częstochowa painting. The particular material used was possibly taken from the vicinity of Chełm, in the province of Lublin¹. The same material was used for other paintings in Poland at that time. This is an obvious proof that the holy icon could not have been done on Italian soil, as Tomkiewicz, Śkrudlik, Fijałek, Pieradzka thought, but in Polish territory.

Further studies of the holy icon consisted in uncovering individual coats of paint in depth, examining with microchemical analysis some of the fragments disclosed, magnifying them with a microscope under a strong light that penetrated the darkened varnish.

In addition Kozłowski took infra-red, ultraviolet, X-ray, and stereoscopic photographs, the latter a three-dimensional technique that magnified the depth of the surface. The process was as follows: with a tiny precision knife (the flattened top of a dental needle) squared cuts (4 mm on each side) were made in the varnish and paint. The sample piece was cut on three sides only, so it was still attached on the fourth side. When the scrap was lifted the paint broke away cleanly on the fourth side without flaking. After the examination of the paint in regard to thickness, the plaster base, the canvas, and the surface of the boards, and after macrophotography, the examined scrap was returned to its place and glued in the encaustic mass. Thanks to this newly invented method, called by R. Kozłowski *microstereoradiographia*, one can observe the stratigraphic complexity of individual coats of paint, and the plaster base, their mutual dependency, thickness, and physical conservation².

The technical studies showed that there was no other painting under the present icon. The backboard of the holy image was made by gluing together three lime slats. The wood is twisted and warped, with numerous holes left from old nails and from the wood worms that confirm its age. From various historical sources it is known that a certain amount of repair work was done on the backboard to straighten out the bends and warps and to

¹ R. KOZŁOWSKI, "mikroorganizm z okresu kredowego," op. c.; "Historia obrazu jasnogórskiego," op. c., p. 22; cf. Z. SUJKOWSKI, "Petrografia Kredy Polski," *Spraw. Państw. Instytut. Geolog.*, 6 (1931), chap. II.

² R. KOZŁOWSKI, "Historia obrazu jasnogórskiego," op. c., p. 24.

Search for the origin

patch up the weak spots. It was then covered with pieces of white linen of varying thicknesses and coated with chalk. Upon this new base the new image was painted in tempera.

Summarizing the technical and artistic-formal studies on the holy icon of Our Lady of Częstochowa, R. Kozłowski comes to the conclusion that it demonstrates the characteristic oriental features, strongly resembles the oldest madonnas of the *Hodegetria* type of the early Christianity, and therefore originally can be dated from between the sixth and ninth centuries¹.

¹ R. KOZŁOWSKI, *ibid.*, p. 32-32.

CHAPTER IV

THE COMPLEX OF SHRINE BUILDINGS

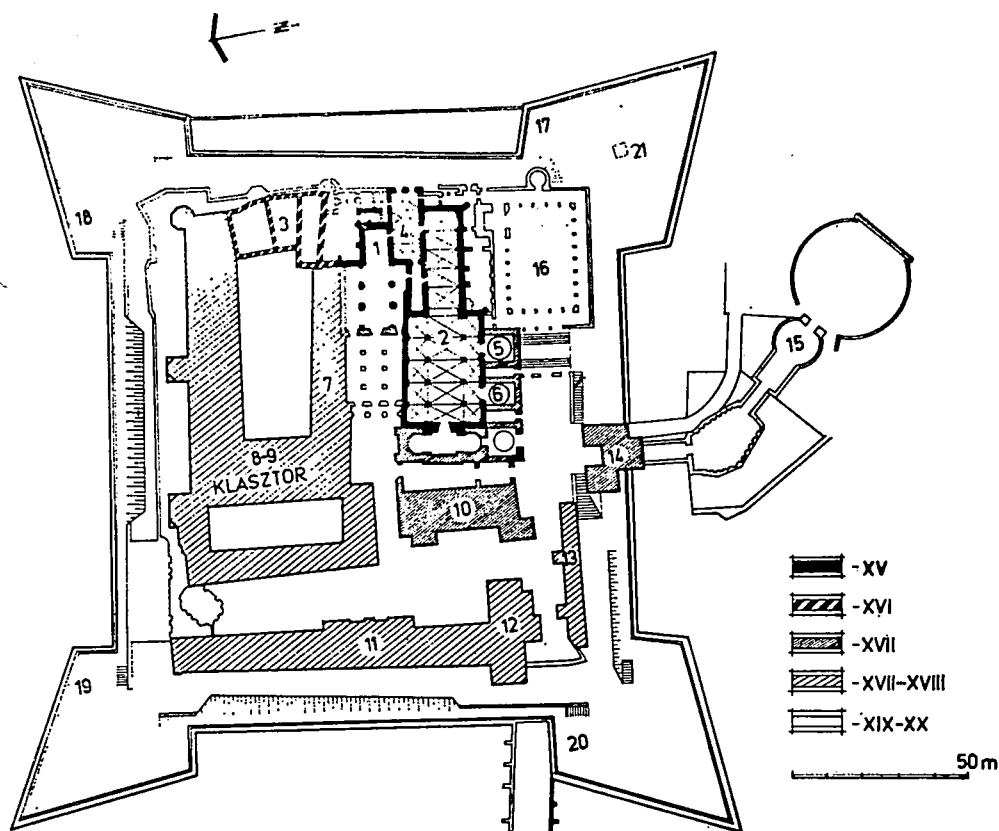
The massive complex of the shrine of Our Lady of Częstochowa is a blending of different architectural styles. To the original chapel of the miraculous icon, with the passage of time, many additions were made which although different in style, harmonize with the original building and form a unified whole. The shrine complex continued to expand in order to accommodate the ever-increasing number of pilgrims visiting it. Its architecture followed contemporary style. For example the main entrance way to the miraculous chapel leads through four arched gates: the Lubomirski Gate, that of the Queen of Poland, erected to commemorate the solemn closing of the Polish Marian Year on May 3, 1957, that of Our Lady of Sorrows, and finally, the old Gate of the Ramparts.

Five architectural styles in five successive periods can be distinguished in the shrine:

1. a Gothic style from the end of the fourteenth century to the beginning of the seventeenth century,
2. a late Renaissance and early Baroque style from the beginning to the middle of the seventeenth century,
3. a Baroque style from the middle to the end of the seventeenth century,
4. a late Baroque style throughout the eighteenth century,
5. an eclectic style throughout the nineteenth century up to the present time¹.

The *miraculous chapel*, as it is commonly called, constitutes the center of the shrine's buildings. It is dedicated to the Blessed Virgin in the mystery of her nativity. The small dark chapel is dominated by a Gothic vault with brick ribs and a rainbow-colored ceiling. It is separated from the rest of the church by a locked iron gate. The southern wall of the chapel contains two large window niches approximately eighteen inches wide, walled with bricks; the eastern wall has a semicircular niche.

¹ S. SZAFRANIEC, OSP., "Jasna Góra. Studium z dziejów kultu M. B. Częstochowskiej," *Sacrum Poloniae Millennium, op. c.*, p. 37.



PLAN OF JASNA GÓRA

1. Chapel of Our Lady; 2. Church of the Assumption; 3. The Monastery, former Abbots' houses; 4. The Sacristy; 5. Jablonowski Family Chapel; 6. Denhoff Family Chapel; 7. The Monastery, Knights' Hall (First floor); 8. The Monastery, Refectory (Ground floor); 9. The Monastery Library (First floor); 10. Royal Apartments; 11. Printing House; 12. Arsenal; 13. Musicians' Houses; 14. Jagiellonian Gate; 15. Lubomirski Gate; 16. Chapel of the Last Supper; 17. Potocki Bastion; 18. Szaniawski Bastion; 19. Morsztyn Bastion; 20. Lubomirski Bastion; 21. Statue of Father Augustyn Kordecki

According to local traditions, the first Gothic chapel was erected by Prince Ladislaus, in the years 1384-1391¹. But it seems more probable that the chapel was built by the Pauline monks themselves whose members included talented architects, builders, masons, sculptors, and painters. The monastery of St. Lawrence near Buda in Hungary, where they started religious life, was famous for its mausoleum of St. Paul the First Hermit, their Patriarch, which is considered a masterpiece of Pauline architecture. The arches and the walls of the *miraculous chapel* were polychromed at the end of the fifteenth or the beginning of the sixteenth century; the eastern wall presents a superb painting of the Holy Virgin, partially hidden by the altar, and in the southern wall are beautifully illustrated scenes of the *Nativity of the Lord* and the *Presentation in the Temple*. The decoration of the chapel made a deep impression on Cardinal Radziwiłł on his visit in 1593; he wrote then, that "the chapel is beautifully painted"². During the restoration in 1944, Professor Michael Walicki estimated that the paintings were done with fresco secco techniques and were original Polish works of art³.

The lower levels of the chapel's walls are lined with large pieces of gilded ornamental leather. In 1585 the walls were decorated with 732 pieces of cordovan, the gift of Cardinal Bolognetti. Here are displayed pledges of gratitude, thanksgiving, and love of the pilgrims. The silver lamps, a gift from Adam Kozłowski and his wife in 1638, are suspended from the arches. The western end of the chapel wall is covered with two paintings that represent the Blessed Virgin as the *Conqueror of all Heresies* and the *Siege of the Shrine* by the Swedish invaders, the latter painted two years after the defeat

¹ "... A primo fondatore Ladislao duce Opoliensi ecclesia haec et capella Beatissimae Virginis erecta stetit ad annum 1640 in suis fundamentis...", *Acta Clari Montis Czestochoviensis*, *The Archives of Jasna Góra*, t. I, No. 196, p. 29; "... eandem in ecclesia que in prefati Clari Montis sumitate fuerat sita laudabili in honore reclusit reponendo eam penetrati ecclesie eiusdem...", *The Archives of Jasna Góra*, R. 662, k. 219 v., "... interea ventum est sacellum imaginis...", P. Risinius, *Historia pulchra et stupendis...*, op. c., p. 21; "... sacellum muratum ad asservationem imaginis Sacratissimae Virginis Mariae... clausura quoque ipius Sacelli est firma et diligens" Liber miraculorum, *The Archives of Jasna Góra*, t. I, No. 2096, k. 41 v.

"Monasterium Czarnostochova habens ecclesiam muro lapideo fabricatam cum suis officinis tam parochialem quam conventualem, ubi olim ecclesia parochialis saecularis lignea de trabibus pinosis habebatur, quam et ego recorder me vidisse, processu autem temporis et chorus et corpus ecclesiae recorder me vidisse, processu autem temporis et chorus et corpus ecclesiae elemosynis fidelium erecta sunt, et fratrum illic degentium industria; habet et capellam in septentrionali plaga, ex muro, in qua imago Gloriosissimae et Excellentissimae Virginis et Dominae ac Reginae mundi et nostrae Mariae, mira et rara pictura elaborata ostenditur..." Jan Długosz, *Liber Beneficiorum*, t. III, p. 122-123.

² "... Sacellum ipsum est satis honeste depictum." *Liber miraculorum* t. I, *The Archives of Jasna Góra*, No. 2096, k. 41v.

³ A report delivered by Professor MICHAEL WALICKI after his renovation work of the "Miraculous Chapel", January 13, 1945.

of the Swedish army. For a long time, a beautiful baldachin and later a royal tent were placed over the miraculous icon of Our Lady of Częstochowa. The entire chapel has always been richly ornamented by grateful pilgrims and strongly secured by iron gates.

To the north the *miraculous chapel* adjoins a monastery; to the south a sacristy and the basilica, all dating from the seventeenth century. The basilica, called the *Big Church*, was started in the beginning of the fifteenth century. Its sacred character was confirmed by many privileges and indulgences granted to it by the Church, beginning with Pope Martin V¹. The construction of the basilica was completed around 1463, in the size of the present sanctuary. Unfortunately, it was consumed by fire, probably in 1466, when it was plundered by Bohemian robbers². It was rebuilt in 1632 and richly furnished, but was completely destroyed again in a fire on July 16, 1690. Due to never ceasing devotion and love for Mary, the basilica devoted to her, was reconstructed once again at the end of the same century. The ceiling of the new basilica was remodeled in the modern fashion, and decorated in 1693 by Carol Dankwart with frescos³ that beautifully harmonize Marian themes. The central fresco represents the miraculous icon of Our Lady supported by angels swathed in purple robes, forget-me-nots, red poppies, and green leaves. Around the Virgin angels with open wings hold a crown, a royal scepter, and a bishop's mitre in their hands. An inscription above reads, "Hinc claram lechico suspicit Olympo" (from here, the Bright One has been seen, in this Lechitic Olympus), Lech being the name of the legendary first tribe of Poles. The next fresco, towards the main entrance, shows Jasna Góra in a sunny halo. Beneath that are piles of dead Swedish soldiers, with weapons still in their hands. Above the shrine, the hovering figure of Our Blessed Lady is decorated with a ribbon bearing the inscription, "Regni Servatrix uno hoc sat clara triumpho" (the glory of that victory is enough for the Protectress of Her Kingdom). It is an allusion to the heroic defense of Jasna Góra in 1655. The ceiling-vaults over the side aisles further develop the theme of the generosity of Our Lady of Częstochowa.

The basilica was consecrated under the title of the Holy Cross and the Blessed Virgin Mary (Nativity). In 1450 there is a mention of that dedica-

¹ "... itaque sicut accepimus ecclesia et monasterium Beate Marie in Claromonte ... omnibus vere penitentibus confessis ... necnon Nativitatis, Annunciationis, Purificationis et Assumptionis Beate Marie ... et Dedicationis ipsius ecclesie festivitatibus ... prefatam ecclesiam devote visitaverint ... tres annos et totidem quadragenas ... misericorditer relaxamus ...", *Zbiór Dokumentów*, op. c. p. 176.

² "... de titulo Sanctorum nil constare potuit propter conflagrationem templi et tumultus olim ex Bohemia exortos" *Liber miraculorum*, *The Archives of Jasna Góra*, t. I, No. 2096.

³ "... nobilis Carolus Zankuard eques, natione Suecus, civis Nyssensis, ad retentia accuratissimus," *Acta Provinciae Poloniae*, *The Archives of Jasna Góra*, t. V., No. 535, p. 437-545; cf. W. KNEBLEWSKI, *Freski Dankwarta*, Włocławek, 1914; W. KNEBLEWSKI, *Wielki Ołtarz na Jasnej Górze*, Częstochowa, 1915.

The shrine buildings

tion¹. In the sixteenth century the anniversary of the consecration of the basilica was solemnly celebrated on the third Sunday after Easter². The title and the status of "*minor basilica*" was conferred on the shrine by the Holy See, on November 23, 1906, giving to it a greater renown and importance³.

The main altar in the basilica was designed by the Italian architect, Jacob Antonio Buzzini, and executed by Jan Adam Karinger, under the direction of the Superior of Jasna Góra, Father Konstantyn Moszyński⁴. It has a marble representation of the Assumption of Our Blessed Lady.

The basilica of Jasna Góra, with its numerous chapels and its steadily gleaming spire dominates the entire area. Its 340 foot arrow-shaped tower of stone and iron was built in the years 1900-1906, and is the tallest church tower in Poland. In the evening a green beam of light shines at the top of the tower. When seen from afar it gives the impression of a distant star. Adjacent to the southern façade of the basilica, is a large walled square called *Cenacle: Wieczernik*, where holy communion is distributed to the pilgrims. The total complex of the shrine buildings is surrounded by bulwarks, the remnants of fortifications of the seventeenth and eighteenth centuries. Along the fortified walls, fourteen stations of the Cross in life-size are erected. The bronze statues standing on the burnished granite bases are the work of Pius Weloński and were completed in 1913.

Above the sacristy is located the treasury of the shrine, one of the richest in the country, and open to the public throughout the year. The monastery has a beautiful and informative library. The wooden shelves constructed by a master carpenter, a Pauline friar, Grzegorz Woźniakowicz, in 1739, contain thousands of valuable old works in tooled leather bindings. The arched ceiling of the library is decorated with frescos, depicting *Wisdom*: the work of an unknown Italian artist.

In front of the shrine, from the east side, the spacious grounds can accommodate 100,000 pilgrims who gather here for the feasts of Our Blessed Lady. On those occasions religious services are conducted at an outdoor altar built on the façade of the shrine. A large copy of Our Lady of Częstochowa, the broad steps, balcony, platforms, decorations and music are combined into a splendid and most awesome ensemble. Thousands of pilgrims participate in the celebrations with a fervent devotion and joyous enthusiasm.

The shrine as a sacred complex of buildings was made possible only because of the presence of the miraculous icon of the Blessed Lady. In her honor,

¹ "... ad laudem et gloriam Omnipotentis Dei in honorem Sanctae Crucis et Beatissime Virginis Marie constructa dudum, dedicata et consecrata," *Zbiór Dokumentów*, op. c., p. 261-264.

² A privilege of the granted indulgences on November 5, 1565: *Liber miraculorum*, *Archives of Jasna Góra*, t. I, no. 2096.

³ *The Archives of Jasna Góra, Diplomas*, No. 218.

⁴ Acts related to the Basilica of Jasna Góra, *The Archives of Jasna Góra*, No. 2149, p. 295-314.

the shrine with its complex of buildings was erected, developed, and still continues its growth. Millions of pilgrims who visited this shrine have found reconciliation with God and a spiritual renewal.

There is also another important element in the development of the shrine—the history of the nation. For the shrine reflects the religious and folk traditions of the country with all its glory and greatness, misfortune and suffering. The shrine of Our Lady of Częstochowa has been and still is an ever shining mountain of light and hope to which the eyes of the Polish people are turned to await help and salvation.

Every evening at 9:00 o'clock, the ringing of the shrine bells comes as a call from Jasna Góra throughout Poland to join in spirit before the throne of the Queen of Poland. The Primate, Cardinal Stephen Wyszyński, and all the bishops bless all Poles throughout the world who at that moment pray for their country, for the Church and pay homage to their powerful protectress. They respond to the appeal: "Mary, Queen of Poland, I am with you, remember, I am on the alert".

Gratitude and love for Our Blessed Lady built and adorned her shrine in Częstochowa. This shrine, therefore, is not only the most precious and holy place in the whole country but also a national museum within which one can read the history of Poland and neighboring countries. A. Zsolt, in his account of the shrine of Częstochowa, makes the following observation:

"The history of the Polish national shrine of Częstochowa is a mirror of the tormented and troubled history of the nations of Central and Eastern Europe and the key to the understanding of their spiritual resistance during their present trial"¹.

¹ A. ZSOLT, *Shrines to Our Lady around the world*, New York, 1954, p. 62.

PART II

THEOLOGICAL MESSAGE OF THE HOLY ICON OF CZĘSTOCHOWA AND ITS ROLE IN THE HISTORY OF POLAND

The holy icon of Our Lady of Częstochowa was painted anew after 1430. The new painting was obviously in deep conflict with the canons and artistic requirements of the then dominant Gothic style¹. To survive in a copy despite this discrepancy, the original icon of Our Lady of Częstochowa must have enjoyed a unique attraction and must have been highly inspirational to the faithful. It must have been a beautiful piece of art expressing profound spiritual truth.

The holy icon quickly gained more popularity. By the beginning of the sixteenth century, it was the best known icon in Poland. Its miraculous fame attracted thousands of pilgrims, and the icon became a pattern for all Marian images in the country. The reason for this popularity was that this holy icon superbly expressed the supernatural majesty and dignity of the Mother of God. In 1621 Marcin Szyszkowski, bishop of Kraków, ordered that all new Marian images be patterned after that of Częstochowa².

Today, it is indisputable that the holy image of Our Lady of Częstochowa originated in the East and was inspired by the rich faith and loving devotion of Eastern Orthodoxy. The icon bears witness to the faith of the Eastern

¹ J. TOKARSKI, "Co wiemy o Obrazie Matki Boskiej Częstochowskiej," *Sodalis Marianus* 1 (1956), p. 11.

² "... elusdem Beatissimae Virginis Deiparae imagines depingi, aut fingi, habitu nimium saeculari, maxime peregrino ac profano, non admittimus, nec sic pictas in templo locari sinimus; sed oportet, ut modestissimo et pudicissimo habitu depingantur vel sculpantur: qualis Czestochoviae loco illustri depicta conspicitur vel alio huic simili modo ...", *Reformationes generales ad clerum et populum Dioecesis Cracoviensis promulgatae*, Cracoviae, 1621, Cap. LI, de sacris imaginibus.

Church. Yet it animated Polish Marian piety for over a thousand years. It represents a heritage and a marvelous symbiosis and coexistence of Eastern and Western Christianity¹. Therefore, the holy icon of Our Lady of Częstochowa should be considered as a precious gift of the Eastern Church bequeathed to the Roman Catholic Church in Poland². Although Poland received baptism from Rome in 966, it nevertheless remained strongly influenced by the Eastern Church³. The holy image of Our Lady of Częstochowa represents Mary in her supreme dignity as the Mother of God, the *theotokos*. Its presence among the Polish people for six hundred years greatly enriched their religious life, led them in a Christo-centered devotion and ensured a sound Marian piety throughout the centuries of the history of Poland.

¹ J. BUXAKOWSKI, "Théologie de l'icône byzantine et la préhistoire du Tableau de Notre-Dame de Częstochowa", *De cultu mariano saeculis VI-XI, op. c.*, p. 318.

² J. BUXAKOWSKI, "... la Pologne avait reçu le baptême et le rite de l'église Occidentale en même temps qu'elle sut se lier de cœur à ce grand don du christianisme oriental que représente pour elle le tableau de Notre-Dame de Częstochowa", *De cultu mariano saeculis VI-XCI, op. c.*, p. 318.

³ F. DVORNIK, *Byzantine missions among the Slavs*, SS. Constantine-Cyril and Methodius, New Brunswick, 1972, p. 195-229.

CHAPTER I

THE GREAT MOTHER OF GOD, THE "BOGURODZICA"

The holy icon of Our Lady of Częstochowa reflects and expresses a deep theological principle of the Eastern Church. And to discover the tremendous influence of the holy icon of Częstochowa in the formation of the Christian identity of the Polish people, especially its Marian piety, one must understand the basic theological meaning and liturgical use of the icon in the Byzantine Church.

An *icon* (εἰκών), image, portrait, can be defined as a sacred representation of Christ, the mother of God, the angels, and saints, or of some event of sacred history. Usually it was applied to portable images. The Council of Nicaea II explicitly indicates that the icons could be depicted "on sacred vessels, garments, walls and panels, painted with colors, made on mosaics, or out of any other material"¹.

The most ancient icons belong to the fifth and the sixth centuries. This pictorial language originated in the Byzantine Empire and was developed in very close connection with the spiritual life of the Church. The veneration of icons was largely practiced in the Balkan and Russian territories during the Middle Ages.

¹ "...Regiae quasi continuati semitae, sequentesque divinitus inspiratum sanctorum Patrum nostrorum magisterium, et catholicae traditionem Ecclesiae (nam Spiritus Sancti hanc esse novimus, qui nimirum in ipsa inhabitat), definimus in omni certitudine ac diligentia, sicut figuram pretiosae ac vivificae crucis, ita venerabiles ac sanctas imagines proponendas tam quae de coloribus et tessellis, quam quae ex alia materia congruenter in sanctis Dei ecclesiis, et sacris vasis et vestibus, et in parietibus ac tabulis, domibus et viis: tam videlicet imaginem Domini Dei et Salvatoris nostri Iesu Christi, quam intemeratae Dominae nostrae sanctae Dei genitricis, honorabiliumque Angelorum, et omnium Sanctorum simul et almorum virorum", Conc. (Œcum. VII) Nicaenum II, Denzinger-Schönmetzer, *Enchiridion Symbolorum Definitionum et Declarationum de rebus fidei et morum*, ed XXIV, Barcinone-Romae, 1967, No. 600, p. 200-201 (lat. transl.).

The proper attitude of man towards his God is one of highest admiration and humble adoration for his absolute holiness, which he shares with man in a limited degree. According to the Orthodox theologian, P. Evdokimov,

"Le sacré est l'irruption dans ce monde de l'absolument différent. Dieu seul est Saint; le sacré et le saint parmi les éléments d'ici bas ne l'est jamais par sa propre nature, mais toujours par participation"¹.

But this participation in God's holiness comes and is being realized through some perceptible sign as intermediary. Hence, says Sister K. Strzelecka, "cette participation nous est rendue possible par l'intermédiaire des signes . . . par signe iconique—le tableau qui agit par sa ressemblance extérieure à l'objet signifié (signatum)"². If theology is a reflection on the contents of Revelation, then ". . . l'icône est un des moyens d'extériorisation de cette réflexion et le signe de la foi en les mystères partiellement découverts par la révélation"³, concludes Father Buxakowski.

Theological meaning of the Icon in the Byzantine Church

According to the teaching of the Eastern Church, the icon is theologically based on the mystery of the Incarnation, which is the revelation not only of the Eternal Word in time, but also of the image of God himself, disclosed in the God-Man Jesus Christ. Therefore, Father Buxakowski argues:

"Cependant la vision de l'icône, vécue comme essence existentielle, unit les éléments de beauté—en tant que valeurs transcendantes, divines,—dans un acte concret avec la perception du sens révélé. L'art byzantin en effet engage à un spécialement haut degré ces prédispositions naturelles à sentir et à pénétrer les mystères divins *mysterium numinosum*, et sait y joindre en même temps un accès plus facile au sens de la révélation. Les icônes en donnent une preuve remarquable: Dieu Inconcevable—incarné en le Fils de la Vierge Marie, de la Mère du Bel Amour, de l'amour divin et humain en même temps"⁴.

Christ then is *the image of the unseen God and the first-born of all creation* (Col 1:15). The Incarnate Word in his human nature was the most perfect

¹ P. EVDOKIMOV, *La prière de l'Église d'Orient. La liturgie byzantine de saint Jean Chrysostome*, Paris, 1966, p. 45.

² K. STRZELECKA, O.S.U., *Współczesna chrześcijańska teologia sztuki sakralnej*, Lublin, 1969, p. 52,

³ J. BUXAKOWSKI, "Théologie de l'icône byzantine et la préhistoire du Tableau de Notre-Dame de Częstochowa", *op. c.*, p. 317.

⁴ *Ibid.*, p. 319.

"Icon", the visible, tangible manifestation of the invisible God (Rm 8:29 ff; cf. Jn 1:18). Christ, being the *Image of the Invisible God, reflects God's glory* (Jn 1:5.24). In answer to Philip's request to show the Father, Christ said: *To have seen me is to have seen the Father* (Jn 14:9).

Contemplation of God's glory in Christ gives the Christian a likeness to God, in which likeness he was created. *God created man in the image of himself, in the image of God he created him, male and female he created them* (Gn 1:27). St. Paul speaking of how the Christian should imitate God, says: *And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect . . .*" (2 Cor 3:18; cf. Rm 8:29+; Jn 3:2).

According to the Eastern tradition, the icon of Christ was "made without hands" (*ἀχειροποίητος*). The image *made without hands* is the Incarnate Word, conceived by the power of the Holy Spirit and born of the Virgin Mary.

"Mary said to the angel: 'But how can this come about, since I am a virgin?'—'The Holy Spirit will come upon you, the angel answered, and the power of the Most High will cover you with its shadow'" (Lk 1:35).

The Incarnate Word revealed himself in the sanctuary that was his human body: *The Word was made flesh, he lived among us, and we saw his glory, the glory that is his as the only Son of the Father, full of grace and truth* (Jn 1:14). . . . *Destroy this sanctuary, and in three days I will raise it up. The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body . . .* (Jn 2:20-21). Therefore, Christ's human body replaced the Temple of Jerusalem in a new and perfect way of Yahweh's presence. The humanity of the Incarnate Word is the first most holy icon and the authentic testimony of the Incarnation. It is not an image of God made according to a human concept but the image of the God-Man. The "icon" is then theology expressed in a visible form. It can become a theological language that through its symbolic pictorial images helps man to understand the mysteries of God's saving deeds and leads him to the participation in the divine life¹.

The sacred Byzantine art was held very important for an artist's life. An icon was inspired by faith and perfected by prayer and fasting. An inspired artist had to live a holy life, and his art gave witness to his personal holiness. But even so, the icon does not express the complete contents of

¹ L. OUSPENSKY - V. LOSSKY, *The Meaning of Icons*, Boston, 1969, p. 25-50.

the divine revelation. It does not represent the final picture of it. It is only—but deeply—initiation to the “mystery of God”; as Father J. Buxakowski says: *elle nous rappelle que nous sommes toujours face au mystère absolument inexprimable et elle force à une humble acceptation de ce qui est inconcevable*¹. To this limited degree of expressed religious truth in the pictorial language, we can apply the words of St. Paul: *Now we are seeing a dim reflection in a mirror; but then we shall be seeing face to face* (1 Cor 13:12; cf. 1 Jn 3:2; Heb 11:1).

The theological ideas of the Byzantine iconography found their practical expression in liturgical action. In representing a saint, the icon shares in the sanctity and glory of its prototype. It is a vessel and channel of the grace that the saint has acquired during his earthly life. Through the Communion of Saints—with Jesus as Head—this grace is present and active in the images, as well as in the relics of the saints. Then, the veneration of an icon through many liturgical signs and gestures makes a living contact with the invisible presence of a particular saint.

The painting of an ever-increasing number of liturgical icons reached its climax in the so-called *iconostasis* (εικονοστάσις), a screen of icons separating the sanctuary from the rest of the church. The sanctuary is the dwelling place of God on earth and is made most sacred by the Eucharistic presence of Christ himself. It is the “Holy of Holies” where Christ hides his glory and majesty in the Holy Eucharist. The *iconostasis* is richly ornamented with icons symbolizing the history of salvation. The theology of its composition is quite visual. A classical *iconostasis* is composed of five rows of icons. Two upper rows of patriarchs and prophets symbolize the long preparation for the coming of the promised Savior. In the row of the prophets is the icon of Our Lady of the “Sign”, the fulfillment of Isaiah’s prophecy: *The Lord himself, therefore, will give you a sign. It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel* (Is 7:14). It is an image of the Incarnation and a direct link between the Old and the New Covenant. Beneath this row are the icons of the great liturgical feasts of the year: the birth of Mary, mother of God, the Finding of the Cross, the Presentation of Mary in the Temple, Christmas, Epiphany, Purification, Annunciation, the Entrance into Jerusalem, the Resurrection, the Ascension, Pentecost, the Transfiguration on Mount Tabor, and the Assumption of Mary into Heaven.

¹ BUXAKOWSKI, Théologie de l’icône . . . , p. 320.

The central row is called the *deesis* (δέησις), or prayer, which represents the result of the Incarnation and Pentecost—the fulfillment of the Church in its pilgrim and eschatological aspect. The bottom row has double doors and is called *Royal Doors* or *Holy Doors* because in the Eucharistic liturgy the King of Glory comes through them to the people. The *iconostasis* placed directly before the eyes of the faithful shows them the events of the history of salvation as being realized in the celebration of the Holy Eucharist through which man is being united to God.

The holy icons were put on the same level as the Holy Scriptures and the Holy Cross or relics and, therefore, deserved the same liturgical veneration,

“... ita ut istis, sicuti figurae pretiosae ac vivificae crucis, et sanctis evangeliis, et reliquis sacris monumentis, incensorem et luminum oblatio ad horum honorem efficiendum exhibeatur, quemadmodum et antiquis pia consuetudinis erat. Imaginis enim honor ad primitivum transit: et qui adorat imaginem, adorat in ea depicti subsistentiam”. (Conc. Oecum. VII Nicaeum II, Denz. 601).

During the liturgy, the holy icons were venerated by bowing before them, incensing, kissing, and praying in conviction that they represent in some spiritual way the actual presence of a holy person. For the Byzantine Christian, the icon is a kind of theophany, a dynamic manifestation of the divine energy in its work on earth through the intercession of the venerated saints.

This mystical approach towards holy icons stems from a principle of Eastern typology that the church is a *Heaven on earth* (St. Gregory of Nyssa)¹. Ps. Germanus states the same idea: “The heaven wherein the Triune God lives and moves on earth is the Christian holy place, the church...”². It is quite possible that the idea of God’s presence in the church passed easily from the church edifice to the icon.

In the Byzantine liturgy, the image of the *Theotokos* was highly venerated. The divine motherhood of the Virgin Mary defined by the Council of Ephesus in 431 and her perpetual virginity repeatedly mentioned (for example in the Second Council of Constantinople in 553) constituted a solid foundation for the liturgical cult to the Blessed Virgin. The title of *Theotokos* is the title by which Mary is most honored. The devotion to the *Theotokos* has always been one of the deepest in the Eastern Orthodoxy.

¹ GREGORY OF NYSSA, *Life of Moses* (PG 24, 181-286).

² PS. GERMANUS, *Rerum ecclesiasticorum contemplatio* (PG 98, 384-385).

Thousands of hymns and songs of praise were composed, among them the famous office of the *Akathistos*.

The *lex orandi, lex credendi* remains still a strong argument. What the Church says solemnly and publicly in her liturgical prayers indicates clearly what she believes. This is also true for the belief and the special liturgical cult to the Blessed Virgin. The oldest reference to Mary in the Byzantine liturgies is in the Great Intercessory Prayer. The celebrant sings aloud:

"We offer this reasonable worship on behalf of our predecessors who rest in the faith, our fathers—especially on behalf of the all-holy, stainless, most blessed and glorious Lady, the mother of God and ever Virgin Mary".

Then the congregation takes up this theme and praises the great mother of God with the beautiful hymn:

"Truly worthy is it to praise you, God-bearer, eternally blessed and perfectly irreproachable mother of our God, who are more worthy of honor than the cherubim and incomparably more glorious than the seraphim you who, intact, have borne the Divine Logos. You, the true mother of God we praise".¹

At certain times of the year, this hymn is replaced by the following:

"All creation rejoices in you, O you who are full of grace, both in the hierarchy of the angels and the generations of men. You are a hallowed temple and a spiritual paradise, the glory of virgins, whence God was made flesh and became a little Child, he who is from eternity our God. For he made your womb his throne and formed your body to be broader than the heavens. All creation rejoices in you. O you, who are full of grace, glory to you".²

These prayers are at the very heart of the liturgy, after the consecration. But there are references to Mary from the beginning of the liturgy. During the preparation of the bread and wine at the very inception of the ceremony, a triangular piece of bread is cut from the main loaf with the recitation of the following prayer:

"Unto the honor and memory of the most blessed, glorious mother of God, our Queen, and ever Virgin Mary, by whose intercessions receive, O Lord, this sacrifice upon your heavenly altar...

By the intercession of the mother of God, O Saviour, save us"³.

¹ Quotation after TH. CAROLL "The Virgin Mary in the Separated Eastern Churches", *The Marian Era* V (1964), p. 26.

² *Ibid.*, p. 26.

³ *Ibid.*

Characteristic of the eastern liturgies are the litanies for all social classes and needs. Each of them ends with the following exhortation:

"Remembering our all-holy, stainless, most blessed and glorious Lady, the mother of God and ever Virgin Mary, and all the saints, let us commend ourselves, one another, and our whole life unto Christ our God"¹.

The feast and the saints of the day are commemorated by poetical composition: the *Troparia*. Here is one in Mary's honor recited during most of the year:

"O ever present protection of Christians and unchanging mediator before the Creator, despise not the prayers of us sinners; but out of your goodness, extend your help to us who in faith call upon you; hasten, O Mother of God, to intercede for us, to supplicate for us, you who ever protect those who honor you".

At the end of the Mass, in the dismissal blessing, which invokes the intercession of various saints, the final reference is to Our Blessed Lady:

"Have mercy on us and save us through the prayers of his all holy and spotless mother".²

The Byzantine-Slavic liturgy invoked the mother of God as "Bohorodytsja", literally the *Birthgiver* of God. In the Byzantine-Slavic liturgy of St. John Chrysostom, the following prayers are said before the icon of Mary expressing her highest dignity as the *theotokos*. Before opening the Royal Doors of the "iconostasis", the deacon says the following prayer:

"Open the door of mercy for us, O blessed mother of God. We are putting our hope in you; let us not perish but may we be delivered from all adversity through you, for you are the salvation of Christian people".

Then the icon of the mother of God is venerated and kissed, while the congregation recites:

"You are the fount of mercy, O mother of God, bestow your compassion on us. Look down upon the people who have sinned; show your power as always. Because we are placing our hope in you, we cry aloud to you, 'Hail', as once did Gabriel, the leader of bodiless beings"³.

¹ *Ibid.*

² *Ibid.*, p. 26-27.

³ C. KUCHAREK, *The Byzantine-Slav Liturgy of St. Chrysostom*, Allendale, 1971, p. 220 (The prayers before the iconostasis); cf L. OUSPENSKY - V. LOSSKY, *The Meaning of the Icons*, Boston, 1969, p. 33; J. NASRALLAH, *Marie dans la sainte et divine liturgie byzantine*, Paris, 1955, p. 85.

Mary's Divine Motherhood in Early Polish Tradition

The holy icon of Our Lady of Częstochowa received a most warm welcome in its new country. The Polish people discovered in Mary's image the visual expression of what they had believed since the time they had become Christians. Faith in Mary's divine motherhood was deeply rooted in the Polish soul and found its outlet in various forms of devotion. Immediately after his baptism, Duke Mieszko erected a church in Gniezno dedicated to the Mother of God. It became the archiepiscopal cathedral. The oldest cathedrals in Poland were built for the glory of the *Theotokos*: in Plock, Włocławek, Kielce, Pęplin, and in Lwów, Pinsk, and Mohylew on the Dnieper River; abbeys and collegiate churches were built in Łeczyca, Opatów, Sandomierz, and Kalisz. In the 13th century the most beautiful of all Polish churches, the *Mariacki* church in Kraków, was erected to the glory of our blessed Mother with the famous altar of *Wit Stwos* representing Mary's glorious assumption.

The *Theotokos*, the great mother of God, was called the *Bogurodzica*, the *Matka Boska*, the one who gives birth to God. The accurate studies of Medieval Polish Marian literature (done by Father J. Wojtkowski) show that the most popular Mariological theme was Mary's divine motherhood; an others were her virginity, her sanctity, her mediation.

"Qui ordo absolutam certitudinem haud attingens, probabilis tamen est, quia non obstante fontium penuria quattuor priora motiva semper prioribus quattuor locis inveniuntur: Deigenitrix, Virgo, Sancta, Mediatrix, quas quidem rationes, necnon participationem activam redemptioni, profunditas et perfectio speculationis theologiae etiam prosequitur"¹.

The oldest known Polish hymn, a song praising the mother of God, the "*Bogurodzica Dziewica*"—*God's virgin mother*—is at the origin of religious and national poetry. Its most ancient written text appeared after the hymn had been known and sung for centuries. The hymn "*Bogurodzica*", dates back to the thirteenth century. It was attributed to St. Adalbert²

¹ J. WOJTKOWSKI, "Cultus marianus in Polonia saeculis IX-XI", *De cultu mariano saeculis VI-IX*, IV (1972) p. 316; cf the same author; "Pocztki kultu Matki Boskiej w Polsce", *Studia Warminskie*, 1 (1964), p. 215-257; "Przedmiot liturgicznego kultu Matki Boskiej w Polsce w XIII wieku", *Studia Warminskie* 2 (1965), p. 205-259; "Kult Matki Boskiej w Polskim piśmiennictwie do końca XV wieku", *Studia Warminskie* 2 (1966), p. 221-299; "De cultu BMV in litteratura Polonorum medii aevi", in *Ephemerides Mariologicae* 14 (1965), p. 363-376, 483-515.

² F. DVORNIK, *Sv. Vojtech*, Chicago, 1950; F. JAKOBSON, *Slovo a Slovesnost*, Prague, 1935; J. BIRKENMAJER, *Bogurodzica Dziewica*, analiza tekstu, tresci i formy, Lwów

and was considered a national anthem. This anthem, called by Jan Długosz *carmen patrium* (song of our forefathers) was sung when the united armies of Poland and Lithuania marched against the overwhelmingly stronger Teutonic knights and gained one of their most famous victories at Grunwald in 1410.

"Signis canere incipientibus, regius universus exercitus patrium carmen Bogu Rodzicza sonora voce vociferatus est, deinde hastis vibratis, in praelium prorupit"¹.

The terse, seemingly severe words, extol two titles of Mary—her divine motherhood and her perpetual virginity. Then there follows a prayer based on the deësis:

"O Virgin mother of God, O Mary blessed by God, O handmaid of the Lord, O mother chosen from all eternity, O Mary, intercede for us with your Son; give us your Son! Kyrie eleison! In the name of the Baptist, O Jesus Divine, hear our voices; fill our minds; hear our prayer which we send to You, and deign to grant that for which we ask: on earth a blessed life and after death life in paradise! Kyrie eleison!"

In the sixteenth century, the hymn *Bogurodzica* was considered next to the *Our Father* and the *Creed* as a traditional expression of faith; the belief in Mary's sanctity and primacy in heavenly glory; in her role as the great associate between God-made-man and men, and also her part as co-redeemer, suffering through and with her Son. But joy and hope and gratitude dominate in the Polish approach to the *Bogurodzica*. She gives strength and leads to salvation.

St. Adalbert, the missionary of Poland, was himself a great devotee of the *Bogurodzica*. As a little sick boy he was laid on Mary's altar, was cured, and then dedicated himself to her honor.

"Non nobis, Domine, non nobis vivat puer iste sed clericus in Dei Matris honore portet iugum tuum pulcra cervice. Sic dicunt ponuntque super altare Virginis et recessit in ictu oculi vis doloris, infantulus ad se redit sospes in omnibus membris. Bona angelorum imperatrix augusta, perpetua virgo, sic in se clamantium ad Deum portat vota; dum negare nescit corde petentibus, de celo opem egris mortalibus splendida stella maris. Signasti iam servum virgo Maria tuum"².

1937; J. TRZETIAK, *Najświętsza Panna w poezji polskiej*, Kraków, 1904; J. WOROŃCZAK, *Bogurodzica*, Wrocław-Warszawa-Kraków, 1962.

¹ J. DŁUGOSZ, *Opera Omnia*, op. c., t. XIII, p. 53.

² *Monumenta Poloniae Historica*, series nova, t. IV, f. 2, "S. Adalberti Pragensis Episcopi et Martyris vita altera auctore Brunone Querfurtensi", Warszawa, 1969, p. 4.

St. Adalbert was one of the first to sow devotion to the mother of God on Polish soil. His missionary work, crowned with martyrdom, blossomed richly in the centuries to come.

The sixth century Marian hymn, "O gloriosa Domina" was translated into Polish by Father J. Wujcik in the sixteenth century: *O Gospodzie uwielbiona* . . . (Oh, adorable mistress, exalted above the heavens; you brought forth your Creator; you have nursed him with your milk).

The hymn "Omni die" from the twelfth century was a favorite of St. Casimir: "Dnia każdego Boga mego Matkę, dusza wysławiaj . . .": (Oh, my soul, each day extol the mother of my God; celebrate her feastdays with devotion; contemplate her; admire her high dignity; call her the great mother of God, the Blessed Virgin).

The icon, inspired by the Eastern theology and spirituality, represents Mary in her supreme dignity as the great mother of God, the *theotokos*. Its presence upon the beacon hill of Częstochowa enriched the Polish Marian devotion with Eastern thought. The *Bogurodzica* of Częstochowa was for centuries a reminder of the greatest of Mary's privileges, her divine motherhood. In the holy image of the *Bogurodzica* of Częstochowa, Polish people have been discovering and deepening their belief that Christ was born of Mary. The holy icon of Our Lady of Częstochowa teaches the faithful that through the divine motherhood, Mary became the fullest realization of the "Tent of Meeting", of Yahweh's presence¹. She became a perfect "meeting place" between God and humanity. *The cloud covered the Tent of Meeting and the glory of Yahweh filled the Tabernacle* (Ex 40:34-35). In Mary occurred the perfect meeting between God and man, and her blessed womb became a living dwelling place of God. *The Holy Spirit will come upon you* (the angel answered) *and the power of the Most High will cover you with its shadow* (Lk 1:35). Through the miracle of the Incarnation, Mary became the "Ark of the New Covenant" wherein the "Glory of Yahweh" fully abided. Consequently, she is truly the *Bogurodzica*, the God-Bearer, and the first worthy Temple of God richly adorned with his merciful love: *Yes, from this day on all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him* (Lk 1:49-50).

¹ Through the privilege of the divine motherhood, Mary received the fullest realization of Yahweh's presence. The Eternal Word took its abode in the new and perfect sanctuary of Mary (Lk 1:35) foreseen and foretold in the old covenant (Ex 40:34).

The Icon of the Church

The holy icon of Our Lady of Częstochowa surely represents the mother of God's people. Holding her Divine Son in her arms, she points at Christ who is Our Head. But her icon is also the representation of the Church, mother of all the faithful. The pilgrims who visit the shrine, in so doing, visit their mother of grace and mercy. They call her simply *Matka Boska Częstochowska*, *Nasza Matka* (the Mother of God, the mother of Częstochowa and our mother). The *Bogurodzica* of Częstochowa over centuries has been fulfilling faithfully her maternal duties towards her Polish children of Christ's Holy Church¹.

The icon of Mary shows us the *theotokos* standing before the people of God as the *Archetype* and the *Model* of faith, charity and a most perfect unity with Christ: "Deipara est Ecclesiae typus . . . in ordine scilicet fidei caritatis et perfectae cum Christo unioni"². From earliest antiquity the fathers and doctors of the Church have been pleased to recognize in the Blessed Virgin the image, the figure, the icon and the prototype of the Church³. Mary as the creature who cooperates and is united with Christ in fulfilling the will of the Father, is the *icon*, the transparent image of the Church united with the Lord in life and action. As *icon* of the Church she appears on Golgotha at the side of the apostle, John. The Lord redeeming the world by his death speaks to Mary: *This is your son*. To John He says: *This is your mother* (Jn 19:26). In the interpretation which is accepted by the Church, these words of the Lord mean that Mary is the image of Mother Church, and John is the image of the community of the faithful, as children born of Mother Church.

As the *icon*, as the *face* and the *heart* of the Church, Mary is the *Mediatrice* of all graces. Through the whole Church, in heaven and on earth every grace flows from the exalted Lord to all creatures. The Holy Virgin of Nazareth, if separated from the Church to which she was united by the

¹ Our Lady of Częstochowa, the mother of the Church in Poland is a title strongly underlined in the teaching of Cardinal STEFAN WYSZYŃSKI: *List do moich kapłanów*. Wspólnie z Trójcą Świętą, Paris, 1969, p. 55-65; *Miłość na codzień*, (part II), Rzym, 1971, p. 182-192; *Wielka Nowenna Tysiąclecia*, Paris, 1962, p. 38-45; *Wypełniamy Jasnogórskie Śluby Narodu*, Jasna Góra, 1957, p. 22-30; 40; 48-57; 133-147; cf. B. PYŁAK, "Maryjno-duszpas terskie inicjatywy Księdza Prymasa", *Zeszyty Naukowe KUL* XIV (1971), Lublin, p. 39-74.

² L.G., No. 63.

³ St. AMBROSE, *Epist.* 63:PL 16, 1218; cf. L.G. No. 63, 64, 65; *Constitutio de Sacra Liturgia*, No. 103.

Lord, can not by herself have any part in the mediation of graces. The truth, of course, is that Mary is never separated from the Church to which she has been united by the Lord.

The *Akathistos* hymn of the Byzantine rite contains praises of Mary which refer in a striking manner to the Church itself:

"Hail thou, the throne of the king . . . Hail thou, the star reflecting the sun . . . Hail thou, the perfection of the teaching . . . Hail thou, the bridge that joins earth and heaven . . . Hail thou, the fold for spiritual sheep . . . Hail thou, shelter for the world, broader than a cloud. Hail thou, the tree rich in fruit, which strengthens the faithful . . . Hail thou, the bush, the bush that gives much shade where many come to rest . . . Hail thou, the all-holy throne of him who surpasses the cherubim . . . Hail thou, the glorious abode of him who surpasses the seraphim . . . Hail thou, the vessel of the wisdom of God . . . Hail thou, the ship that rescues those who seek safety. Hail thou, the glorious one, who brings forth virgins . . . Hail thou, who send out a brilliant light . . . Hail thou, fragrance from the sweet odor of Christ . . . Hail thou, the inexhaustible storehouse of life, . . . Hail thou, the impregnable fortress of the Church . . ."¹.

As the most splendid trophy of the redemption of Christ and as the ideal of holiness in the Church, Mary, while she is the outstanding member of the Church, is at the same time its prototype, so that the entire Church is *unblemished and unmarred* (*sine macula et sine ruga*) in her. Just as the Virgin remained throughout her life the humble handmaid of God, disposed by her faith to do always the will of the Almighty, thus too the Church, immaculate spouse of Christ, tends to repeat in every member the *fiat* which renders her for all time virgin and mother: a virgin in her dedication to the fulfillment of the will of the Father, in obedience to her divine Spouse, Jesus Christ; a mother in her fruitful generation of new children of God.

Advancing by faith toward the perfect realization of the kingdom of God, the pilgrims of Częstochowa look to Mary as the icon of the future glorification of the Church the eternal bride of Jesus Christ. Pope Paul VI, explaining the devotion to Our Lady on the vigil of the Assumption 1963, said that this cult is

¹ A quotation after E. Berbuir, "Mary in the Liturgy: The Image of the Church", *The Marian Era*, 5 (1964), p. 102; A good English translation with a scholarly introduction of this most profound Marian hymn is done by Fr. G. G. Meersseman, *The Marian Era*, 8 (1967), p. 49-51, 72-77.

"the introduction to and the consequence of the one and highest cult we owe to Jesus Christ Our Lord; it is a guarantee of our faith in his mysteries and his mission; it is the expression of our adherence to the Church which sees in Mary its holiest and most beautiful daughter and which regards her, in the words of St. Ambrose, as its ideal image" (*L'Osservatore Romano*, Aug. 15, 1963).

And on the next October 11, in the Basilica of St. Mary Major, he prayed in the presence of the Council Fathers:

"O Mary, behold the Church; behold the most responsible members of the Mystical Body of Christ, gathered around you to acknowledge you and to acclaim you its mystical Mother . . . Grant, O Mary, that his and your Church, in defining its own nature, may recognize you as its mother and daughter and most chosen sister and incomparable model, its glory, its joy, and its hope" (*L'Osservatore Romano*, Oct. 13, 1963).

Mary, then is a faultless model, the most pure icon in which the Church contemplates what she wants to be: . . . *in qua (Maria Deigenitrix) praeclentem Redemptionis fructum miratur et exultat, ac veluti in purissima imagine, id quod ipsa tota esse cupit et sperat cum gaudio contemplatur* (*Const. de Sac. Liturg.*, cap. V., n. 103).

Paul Evdokimov, pointing out the theological aspects of the Marian icon, as the *Archetype of the Church*, stresses both the holiness of the Church and the personal sanctity of Mary. The source of the holiness of both the Church and Mary is the same Holy Spirit:

"Si l'Esprit Saint—*Πανάγιον* personnalise la qualité même de la sainteté Divine (St. Cyrille), la Vierge, hagiophanie, personnalise la sainteté humaine. C'est comme une unité archétypique—*σωφροσύνη*—qui constitue le cœur de l'Église. Liée ontiquement à l'Esprit Saint, Marie apparaît ainsi la consolation vivifiante, l'Eve-Vie qui sauvegarde et protège toute créature, et s'érige ainsi dans sa protection maternelle en une figure de l'Église"¹.

The beauty of the icon is not only in its external appearance; it does not have to be a work of art, rather, all lies in its dogmatic content; its profound spirituality makes it beautiful:

"Le contenu intelligible des icônes est dogmatique, c'est pourquoi ce n'est pas l'icône en tant qu'œuvre d'art qui est belle, mais avant tout sa vérité. Une icône ne peut jamais être "jolie" mais sa beauté exige une maturité pour être reconnue"².

¹ P. ΕΥΔΟΚΙΜΟΒ, *L'Orthodoxie*, Neuchatel-Paris, 1959, p. 149.

² *Ibid.*, p. 216-217.

Therefore, it must be read in the light of faith. O. Semmelroth insists that the Blessed Lady is the *Archetype* of the Church not only through a factual divine motherhood, but because she is the virginal, bridal mother of God. This virginal divine motherhood is the basic mystery of Mariology:

"... because Mary was to be the type of the Church, she was given existence as the virginal mother of God. There is no other Marian mystery which, as the intentional principle, could precede and give root to the position that Mary holds as the type of the Church"¹.

Mary became the virginal mother of God through her free consent, her *fiat*. By the *fiat* she committed herself completely to the work of salvation. Therefore, O. Semmelroth concludes his argumentation as follows:

"Thus, the basic mystery of Mariology is that which brings Mary closer to the center of the economy of salvation, which is the Church. This coming-together, however, does not take place through the mystery of the factual motherhood of God; rather, it takes place through ... the bridal aspect of the divine motherhood, because here Mary shows herself as the completed bridal *fiat* for the advent and work of the Savior"².

Vatican II emphasizes the eschatological character of the Church. Mary, again as the archetype, and as the icon of the Church, is a *sign* of sure hope and solace for God's people in pilgrimage. In her glory, she remains the image and the beginning of the glorious Church in its full realization unto eternity. *Iterum autem Mater Iesu, quemadmodum in caelis corpore et anima iam glorificata, his in terris, quoadusque advenerit dies Domini* (cf. 2 P 3:10), *tamquam signum certae spei et solatii peregrinanti Populo Dei praeclucet* (L.G., chap. 8, n. 68).

Mary, the mother of the Church and its perfect icon, shows forth the final fulfillment of the Church in her glorious eternity. She is the icon of a pilgrim Church, she precedes and leads the Church towards her ultimate realization in God. H. du Manoir adds that Mary is not only the *icon* of the Church, but she is also an icon of each Christian faithful: *Marie est l'icône eschatologique de l'Église* (L. Bouyer) *et de chaque âme fidèle*³. G. Philips considering Mary as the *icon* of the Church, makes the following comment:

"Déjà la tout ancienne tradition voit en Marie l'image ou l'icône de l'Église. Pendant tout le cours de sa pérégrination terrestre et jusqu'à son couronne-

¹ O. SEMMELROTH, S.J., *Mary Archetype*..., New York, 1963, p. 52.

² *Ibid.*, p. 54.

³ H. DU MANOIR, "Liminaire", *Maria*, VIII (1971), p. 25.

ment dans la gloire, Marie précède la communauté chrétienne comme son type exemplaire"¹.

The Sign of the Church's Unity

Finally, Mary, the perfect icon of the Church, is the *sign* of the church's unity. St. Augustine gives the following argumentation: *Caput vestrum peperit Maria, vos Ecclesia. Nam ipsa quoque et mater et virgo est: mater visceribus caritatis, virgo integritate fidei et pietatis. Populos parit, sed*

¹ G. PHILIPS, "La Vierge au II^e Concile du Vatican et l'avenir de la Mariologie", *Maria*, VIII (1971), p. 45. Cf.: "Marie et l'Église", *Études Mariales*, Paris, 1951-1953 vol. 3. B. AHERN, "Mary prototype of the Church" *New Horizons*, 1964, p. 201-210; J. A. ALDAMA, "Mater Ecclesiae", *Ephemerides Mariologicae*, 14 (1964), p. 441-465; B. R. AVERNY, "A Shrine to Mary Throne of Wisdom", *Worship* 38 (1963), p. 6-12; K. BALIC, "Autour du thème: Marie et l'Église", *Mat. Spir.*, II, p. 135-148; K. BALIC, "Maria Madre e tipo della Chiesa", *Divinitas*, 8 (1964), p. 142-147; K. BALIC, "Marie, Mère et Modèle de l'Église", *Rev. Euch. clergé*, (67)(1964), p. 257-263; M. BELANGER, "De Maria Ecclesiae vicaria", *Maria et Ecclesia*, vol. II, p. 101-117; J. BLENKINSOPP, "The Bible and the People. Mary the Church and the Kerygma", *Clergy Rev.*, 50 (1965) p. 629-633; H. J. BROSCHE, "Christus, Maria, Kirche", *Theol. Rev.*, 56 (1960), p. 241-244; L. CARLI, "Maria Santissima Madre e prototipo della Chiesa", *Oikoumenikon*, 5 (1966), p. 25-59; Y. CONGAR, *Christ, Our Lady and the Church*, tr., Westminster, Md., 1957; F. CUNNINGHAM, "The relationship between Mary and the Church in Medieval thought", *Mar. Stud.* 9 (1958), p. 52-78; J. ELBERT, "Mary and the Church", *Mar. Stud.* 9 (1958), p. 22-30; D. FLANAGAN, "Mary, Mother of the Church according to the 'Constitutio de Ecclesia'", *Miles Imm.*, 1 (1965), p. 31-39; J. GALOT, "Marie et l'Église", *Nouv. Rev. Théol.*, 81 (1959), p. 113-131; G. GENNARO, "Maria Pentecostes die 'Mater Ecclesiae'", *Maria et Ecclesia*, vol. 9, p. 43-63 A. JANKOWSKI, "Mater Ecclesiae", *Ruch Bibl. Liturg.*, 18 (1965), p. 193-205; A. KRUPA, "Matka Kościola", *Pastori et Magistro*, Lublin, 1966, p. 41-71; A. KRUPA, "MATKA BOŻA w tajemnicy Chrystusa i Kościola", *Ateneum Kapłanskie*, 68 (1965), p. 357-368; R. LAURENTIN, "Mary and the Church", *Marian Library Studies*, Dayton, 1961; K. MARCINIAK, "Matka Kościola Świętego", *Gratia plena*, p. 411-428; A. PADAVANO, "Mary, Mother of the Church", *Mar. Stud.* 17 (1966), p. 27-45; G. ROSCHINI, *Maria Santissima nella storia della salvezza*, Roma, 1969, v.4; G. ROSCHINI, "Maria SS. solennemente proclamata da Paolo VI 'Madre della Chiesa'", *Marianum*, 26 (1964), p. 297-330; B. SCHULTZE, "Maria und Kirche in der russischen Sophia-Theologie", *Maria et Ecclesia*, vol. 10, p. 51-141; R. SPIAZZI, "Maria Sma. nella Chiesa", *Tabor*, 10 (1957), p. 395-429; J. SWEENEY, "Theological considerations on the Mary-Church analogy", *Mar. Stud.*, vol 9, p. 31-51; R. VOILLAUME, *Abodes of God, the Church-Our Lady*, tr. London, 1959; C. VOLLERT, "The Mary-Church analogy in its relationship to the fundamental principle of Mariology", *Mar. Stud.*, vol. 9, p. 107-128; L. DEISS, *Mary, Daughter of Sion*, tr., Collegeville, 1972; H. RAHNER, *Our Lady and the Church*, tr., New York, 1961.

*unius membra sunt, cuius ipsa est corpus et coniux, etiam in hoc similitudinem gerens illius Virginis, quia et in multis est, 'mater unitatis'*¹.

The mother of God, the *theotokos*, is especially the *sign* of unity between the Catholic and the Eastern Churches. She brought forth Christ (the perfect unity of God and Man) who cannot be divided. The Synod of Vatican II addresses the following words to the Christians of the East:

"In this liturgical worship, the Christians of the East pay high tribute in very beautiful hymns to Mary ever virgin, whom the Ecumenical Synod of Ephesus solemnly proclaimed to be God's most holy mother so that in accord with the Scriptures, Christ may be truly and properly acknowledged as Son of God and Son of Man" (*Decree on Ecum.*, n. 15).

The Holy Synod also expresses its confidence in his devotion towards the mother of God:

"It gives great joy to this most Holy Synod to realize that among the separated brethren, too, there are those who give due honor to the mother of God, Our Lord and Savior. This is especially so among the Easterners who with ardent emotion and devout mind concur in reverencing the mother of God, ever virgin" (*L.G.*, chap. 8, n. 69).

Until the unity of the Church comes true, the Holy Synod exhorts the faithful of the East and the West to pray to the mother of God to realize Christ's deepest desire that *they all may be one* (Jn 17:21). "Meanwhile, however, all Christians, Eastern as well as Western, are earnestly asked to pray to God fervently and insistently, indeed daily, that with the aid of the most holy mother of God, all may become one . . ." (*Decree on Eastern Churches*, n. 30). Many times as in Fatima, at the shrine of Our Lady of the Holy Rosary, on May 13, 1967, Pope Paul VI prayed to the mother of God for this unity: *Noi vogliamo chiedere a Maria una Chiesa vivente, una Chiesa vera, una Chiesa unita, una Chiesa santa*².

The holy icon of Our Lady of Częstochowa was and still is in Poland the first and most important fruit of Byzantine spiritual theology. It strongly epitomizes the relationship between the Christo-centered aspect of Byzantine devotion and the icon-oriented expression of this devotion. The *Bogurod-*

¹ S. AUGUSTINE, Sermo 192, 2; PL 38, 1012; cf PL 40, 399 (*De sacra virginitate*); GREGORY THE GREAT, PL 54, 214 (*Sermo VI in Nativitate Domini*).

² *L'Osservatore Romano*, 14 maggio, 1967, p. 1; cf Pius XI encyclical "Ecclesiam Dei", Nov. 12, 1923, AAS 15 (1923), p. 581; Pius, Encyclical *Fulgens Corona*, Sept. 8, 1953, AAS 45 (1953), p. 590-1; JOHN XXIII, Encyclical *Ad Petri Cathedram*, June 29, 1956, AAS 51 (1959), p. 518; PAUL VI, Apostolic Letter "Signum magnum", 1967, AAS 59 (1967), p. 475.

zica of Częstochowa is an *open book* of the theology and spirituality of the Eastern Church.

Although the Polish spirituality was steeped in Roman traditions, the introduction of the Byzantine icon of Our Lady of Częstochowa in the fourteenth century did not generate any opposition or any conflict between the Roman and Byzantine perspectives of spirituality. On the contrary, it was a happy union. It may surprise in view of the fact that the Byzantine background of the holy icon was foreign to the Roman traditions in Poland; the icons in the Byzantine rite are highly and liturgically venerated, while in the Roman liturgy, they are of minor importance.

The *Bogurodzica* of Częstochowa was the most vivid of all the images that enriched this significant contact between the Roman and Byzantine spiritualities. It is a real *sign* of unity between Eastern and Western Christianity. As the *icon* of Christ's mother, the *Bogurodzica* of Częstochowa leads the way towards the true ecumenism of all Christian denominations. Father J. Buxakowski indicates the marvelous coexistence and even the deep symbiosis of the Eastern and Western theological traditions united in the *Bogurodzica* of Częstochowa:

"Le tableau de la Madone de Częstochowa porte les traits caractéristiques d'icône byzantine et il est vénéré en Pologne d'une façon si générale qu'il est devenu l'un des symboles essentiels de la religiosité de cette nation. Tout comme l'histoire de la Pologne, ce tableau reflète en soi le mystère de la coexistence et de la symbiose des éléments du christianisme de l'Orient et de l'Occident. Il unit leurs traits déjà révélés et compréhensibles, et en même temps indevinables et mystérieux"¹.

As already said, the *Bogurodzica* of Częstochowa is Christocentric. The right hand of the *Hodegetria* raised towards her heart, is a gesture of prayer and meditation of God's Word: *As for Mary, she treasured all these things and pondered them in her heart* (Lk 2:19.52). It is also a gesture of presentation: the *Theotokos* shows to men the Son who by her has come into the world. She points to her Son, Who is *the Life, the Way, the Truth* (Jn 14:6). The holy *Hodegetria* of Częstochowa is the guide, the leader, the morning star showing Christ to men and leading them to him, Who is *the ruler of everything, the head of the Church (which is his body), the fullness of him who fills the whole of creation* (Ep. 1:23). The holy image of the *Hodegetria* points to Christ, the author of salvation, the focal point of lasting unity and

¹ J. BUXAKOWSKI, "Théologie de l'icône byzantine et la préhistoire du Tableau de Notre-Dame de Czesochowa", *op. c.*, p. 317-318.

ultimate result of ecumenical efforts. It expresses the theological truth that *all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body; he is its head . . . because God wanted all things to be reconciled through him and for him . . . everything in heaven and everything on earth . . .* (Col 1:16-18,20).

Today, after Vatican II, the faithful of Poland discover perhaps more than ever before, that the holy *Bogurodzica* of Częstochowa represents Mary's unique union with Christ and with the Church. She symbolizes the Church as its mother and its most perfect *icon*. The holy *Matka Boska Częstochowska* still remains a great *sign* of the Church's unity and its final realization in glory.

CHAPTER II

THE VICTORIOUS QUEEN OF THE NATION

Above all, the holy *Bogurodzica* of Częstochowa represents Mary as the most merciful and loving mother and the victorious queen of the nation. Her shrine upon the beacon hill of Częstochowa became the focal point for Polish Catholicism and a vital part of the history and culture of the nation. The cult of the *Bogurodzica* as the queen in all its spiritual richness has been cultivated at the shrine of Our Lady of Częstochowa since its very beginnings. Father George Primipillus, the first prior of Jasna Góra (1382), and his confreres, like a vanguard, propagated the cult of Mary's queenship at the shrine of Częstochowa. They arrived from Hungary, the country which since 1038 had been dedicated to Mary. St. Stephen, king, lawgiver, organizer, and owner of the Land of the Magyars, in his testament dedicated his country to the queen of heaven and earth and considered it her perpetual property.

Consequently, the name of the Virgin Mary was substituted by the term *Nagyasszony* or *Asszony*, which means *the Lady*; however, in old Hungarian, it signified: the Queen, Sovereign, the Great Lady. Instead of *Holy Mother*, the Hungarians say: *Asszonyunk Szűz Maria* (our Queen, our Virgin Mary). One of the oldest Hungarian Marian hymns of the twelfth century contains a phrase that speaks of Mary's royal dignity: "Tu, mundi Domina, coelorum Regina, Maria".

The Queenship of Mary in the Tradition of the Pauline Fathers

The Hungarian Pauline monks, who came to Częstochowa brought with them a deep devotion to the mother of God, the Queen of the Hungarians, the *Magyarok Nagyasszonya* (Magna Hungarorum Domina), whose glorious Assumption they celebrated as their national holiday; they called their land *Regnum Marianam*¹.

¹ L. NAGYFALUSY, S.J., *Le culte de la Sainte Vierge en Hongrie "Regnum Marianum"* in *Maria*, 4 (1956), p. 643-670.

Therefore, the description of the holy icon of Our Lady of Częstochowa as given by the Polish chronicler, Jan Długosz, as the . . . "imago Gloriosissimae et Excellentissimae Virginis et Dominae ac Reginae mundi et nostrae Mariae . . ."¹, must have corresponded to the loving Marian devotion of the Pauline Hermits coming from Hungary.

The following liturgical testimonies confirm their devotion to Mary, the *Queen*. On the reverse side of the title page of the Pauline Missal printed in Venice in 1511, we find an image of Mary, the Queen. She is shown as the "Woman of Apocalypse" adorned with sun, standing on the moon with twelve stars on her head in the form of a crown, and holding her Child on her left arm. The image is represented frontally and hieratically, exactly as the holy icon of Our Lady of Częstochowa. Below the image the text reads: *Inclita celicolum; Virgo Regina Maria, Summi Diva Parens; et Filia Sponsaque Regis*. Mary's royal dignity is explained: *Ipsa potes quod vis; celo terraque marique*. And as a result of Mary's queenship and power, the prayer concludes: *Hunc igitur patriam precibus tulare benignis*².

Another manuscript Pauline Missal of the same period gives the Blessed Virgin many royal titles, such as: "Imperatrix, Regina summi regiminis, Stirpe regia procreata Regem generans Jesum, Magna, Maior, Maxima, Imperatrix gloriosa, Potens et imperiosa, Jesu Christi generosa Mater atque Filia, Regina gentium"³.

The glory of the queen of Heaven was proclaimed, not only in the liturgical texts but also from the pulpits of Jasna Góra. In the sixteenth century, there were two pulpits from which the Pauline priests preached on Mary's supreme dignity as the mother of God and the queen of the world. The preachers of Jasna Góra were even accused by some Protestants of "calling the Virgin Mary the sovereign of the world, the empress and the queen of heavens"⁴. In the second half of the sixteenth century, Father Walentyn of Warta (1553-1634), the prior of Jasna Góra (who had been appointed as a special "concionator ordinarius" and preached at the shrine

¹ J. Długosz, *Liber Beneficiorum*, op. c. t. III, p. 123.

² *Missale fratrum heremitarum Ordinis Divi Pauli primi heremite sub regula Beati Augustini doctoris eximi summo Deo militantium*, Venezia, 1514, k. 296, 297.

³ *Missale* (manuscript), *The Archives of Jasna Góra*, No. 589, k. 321, 324, 331; cf. Valentinus, *Vita S. Pauli I Er.*, Venezia, 1511, k. 53, 56.

⁴ H. Powondowski, *Odowiedz krzescianska*, Kraków, 1577, p. 62.

Mary, victorious Queen of Poland

for thirty years), in one of his sermons for the pilgrims tried to justify the titles: *Regina gentium* and *Regina nostra*. His argument was as follows:

"Mary, the Virgin is justly called *sovereign* in Syrian because she is the sovereign of all whose supreme sovereign is God himself. Mary is the sovereign of all because she is the mother of grace, the mother of mercy. She, herself, found grace and mercy with God. Therefore, 'In all the peoples I held the priority'. For surely, she holds the priority over all nations and peoples because she is blessed among the nations: Yes, *from this day forward all generations will call me blessed* (Lk 1:48). Mary has precedence over the angels because she is exalted above the choirs of angels. May she then pray for us"¹.

Fifty years later (1623) Father Stanisław Zakrzewski, author of the "Droga Częstochowska" (the road to Częstochowa) greeted the pilgrims at the feet of Jasna Góra, and praised the Holy Virgin as the queen of the world and as the queen of the Polish people. He welcomed the pilgrims with these words:

"We have happily arrived at Jasna Góra and at the image of the most holy Virgin. We have seen what we had so longed for. Discomforts of the long journey have passed, difficulties did harm us; dangers fell silent, with dry feet we have passed through heavy storms and tempests, in God's grace and in good health we have set our feet on the shining mountain which our eyes desired and now have seen. You have seen this graceful image, famous for great miracles, glorified for centuries, the image of our heavenly Queen . . . Now, standing here before her, in this place of grace and mercy, let us keep in mind the needs of the poor and sick; above all, let us humbly thank the Almighty God for the beloved image of our queen. She is our most precious gem, our priceless treasure, our joyous lute. We are truly blessed for having this most valuable jewel for which we thank you, O merciful God. And you, our holy queen, we are happy to praise you with a continuous song: You are the glory of Jerusalem, you are in the heavenly kingdom; after Christ your Son, you are foremost in glory, you are most adorned with light, you are most beautifully decorated with diamonds. In Christ's Church you are the queen most honorable, the most rich sovereign, the most excellent patroness . . . You are blessed forever, O Holy Virgin Mary; your blessings will never have an end or limit; heaven and earth will remain forever full of your beauty; you shall be blessed forever, most glorious forever. May the merciful God deign that you, O Holy Virgin and our

¹ WALENTYN OF WARTA, O.S.P., *Promptuaria pauperis concionatoris*, p. 38, *The Archives of Jasna Góra* (manuscript), No. 38.

queen, be honored on this sacred place until the end of time. May your faithful Polish people praise you with the greatest joy, love and respect¹."

The joyous message proclaimed by Prince Albrycht Radziwiłł (1595-1656) that the mother of God wishes to be called the *Polish Queen*² spread great enthusiasm among the preachers and the faithful. The famous preacher of Jasna Góra, Father Szymon Starowolski, in his sermon delivered to the pilgrims in 1638, invoked the Mother of God assumed into heaven with the following words:

"Ingredere ad Regem et deprecare pro populo tuo, o Regina totius universi . . . O Magna Magni Dei Mater . . . O Polorum ac Polonorum (ut ipsa appellari voluisti) Augustissima Regina, . . . Eia igitur auditores erigamus spem ad Matrem misericordiae . . . Deprecare pro populo tuo, o Auxilium Christianorum, nosque Polonos tuos, contra barbariem et haereses tuere misericorditer et intueri . . . O Divina Divarum, quae in aeternum regnas"³.

In his book *Diva Claromontana*, Father Sz. Starowolski addresses Mary: "Regina Regni Sarmatum", "Regina Sarmatiae et Regni Poloniae Inclyta Regina . . . he who loves the faith of our fathers, loves the Virgin". To the readers, he extends this invitation:

"Then, I beg you, not to pass this hallowed place of Jasna Góra without stopping and saluting the queen of heaven, who mercifully took us unto her special care and who is pleased when we call her the *Queen of Poland*. If you catch a glimpse of her shrine, even being far away from it, do not hesitate to bend your knees . . ."⁴.

Another famous preacher of Jasna Góra in the first half of the seventeenth century was Father Dionizy Łobżyński († 1654). In one of his sermons delivered to the pilgrims who came to the shrine to pray to the Holy Virgin and to be saved from the Swedish invasion, he addressed the great mother of God and the queen of the Poles with these invocations: "O patroness of a brave nation, our patroness in command, our invaluable shield, our all-powerful patroness, the queen of heaven, the queen of Jasna

¹ S. ZAKRZEWSKI, *Droga Częstochowska* (sermon), 1623.

² *Discurs nabożny z kilku słów wzięty o wysławieniu Najświętszej Panny Bogarodzicy Maryjej*, Wilno, 1735, p. 165-166.

³ SZ. STAROWOLSKI, *Oratio de Gloriosa Assumptione Augustae Dei Genitricis Mariae*, Kraków, 1638.

⁴ SZ. STAROWOLSKI, *Diva Claromontana seu oratio de laudibus BMV cuius imaginem D. Lucae penicillo depictam apud Czenstochoviam in Claro Monte Poloni circumque vicinae pie religioseque venerantur*, Kraków, 1640, p. 34-35, 39.

Mary, victorious Queen of Poland

Góra, the Polish queen, the queen and the universal benefactress, the holy one of Częstochowa, our sovereign and our heiress"¹.

The successful defense of Częstochowa against the Swedish besiegers, in December 1655, led by Father Augustin Kordecki, prior of the monastery, had far-reaching effects on the political and religious life in the country. The victory at the shrine was attributed to the intercession of Our Lady of Częstochowa, and Father Augustine Kordecki became a national hero honored with the title "Defensor Patriae". The defeat of the Swedish army at the gates of the shrine awakened the entire nation from its apathy and led it to victory and freedom. On the day after Christmas, the 40th day of the siege, the invaders were pushed back and fled in panic.

Father Augustine Kordecki in his book the *Nova Gigantomachia* (the New Battle of Giants) recorded that during the siege, the Holy Virgin of Częstochowa appeared above the shrine and led the defenders. A testimony of this miraculous apparition of the Blessed Virgin was given by the general of the Swedish army, Burchard Müller. After the siege of Jasna Góra, General B. Müller spent some time in Kraków. In one of the churches, he gazed on the picture of the Madonna. Asked the reason for his amazement, he said in reply:

"Nullo modo, aiebat ille de Imagine, similis est Virgini, que mihi apparuit, et tormentum contra me sua manu direxit, sed et in terris similem formam videri non est possibile. Caeleste quid et Divinum, quod supra modum exhorruí, in augustissimo eius vultu reluxit".²

Father Kordecki relates further that the Swedish soldiers saw the same vision:

"Asserebant et illud Sueci, quod aliqui eorum vidissent ipsam (scilicet Mulierem) super muros tormenta dirigentem, et necessaria defensoribus arma super vallum stantibus propria manu subministrantem"³.

Father Augustine Kordecki was undoubtedly one of the greatest men of the Pauline Order. His deep devotion and dedication to Our Lady of Częstochowa was an important step in spreading the cult of Mary as the queen of Poland.

The victory at the shrine of Częstochowa was not only a military one but had a great moral and religious impact as well. The siege of this Marian shrine by the Protestant Swedes was interpreted as a brutal challenge to the religious convictions of the Poles, and an intolerable oppression of the Catholic Church in Poland. From that time on the national war against the invaders acquired a religious character that decisively reinforced Polish resistance to the enemy.

¹ D. LOBZYŃSKI, *Przenosiny triumfalne*, Kraków, 1644, *passim*.

² A. KORDECKI, *Nova Gigantomachia, contra Sacram Imaginem Deimarae Virginis a Sancto Luca depictam . . . Per Suecos & alios Haereticos excitata*, Cracoviae, 1655, p. 104.

³ *Ibid.*, p. 104.

The war became a war not only for the defense of the king and the country but also of the Catholic faith.

Father Augustine Kordecki compares the shrine of Jasna Góra to the temple of Jerusalem defended by the Maccabees. The fight for their country and for its sanctity, demanded all their sacrifices.

"... Pro eo dederunt animas invicti, nec in sententiam Illustris Antiochi protracti Machabaei, sanguine cultum Dei obsignantes; inter quos excelsi animi fortitudine Mathias eminebat, qui impiam alienigeni cultus superstitionem, in patriam novo exemplo inducentem indigenam, et thus adolentem idolo, quod Patres ipsius ignorarunt, ad aram ipsam gladio confodit...

Hac fortissimus Iudas Machabaeus fratrum animos generose accendit, ut pro cultu veri Dei et sacris Patriae institutis, minime dubitarent gloriose potius occumbere, quam mala gentis suae (quorum caput est prostrata veri Dei Religio, et Sancta Fides conculcata) intueri.

Non dispar zelus sanctioris Religionis, Polonorum animos ab oppugnato Czesztochoviensi Monte accendit, qui propugnandis aris templisque Domini, sed inprimis Basilicae Claromontanae, sanguinem vitamque generose devoverunt: fuitque tolerabilius bonis exui, fortunisque privari suis, quam Sanctae Fidei Catholicae adversaria dogmata sibi obtrudi, quod iam proclive fuit Sacerdotibus eiectis, si Mons Sanctus temeritate sacrilega ab Haeretico contaminatus fuisset praesidio¹.

The shrine of Częstochowa is the holy castle where the victorious queen resides and from which she leads her people to victory. Father Augustine strongly underlines the symbolic character of the shrine. He sees it as a perpetual light showing the way to the victorious queen; it is the bastion of faith, built on rocky ground.

"... satis esse ad nostrum propositum, imo et ad nomen celeberrimo loco faciendum putavimus, si constet oppugnatum Montem Clarum praesidio SS. Reginae coelestis innixum, omnium periculorum exitisse victorem. Expungantur (quidem Procerum audacter locutus) memoria hominum, et quae nunc facta conspiciuntur, et quae aliquando in Monte hoc ad ampliandum suae Divinissimae Matris honorem Altissimi manus patravit memorabilia, maneat vero unicum hoc Mons Clarus tutela Mariae inter cineres fumantis Poloniae solus illaesus: solus reviviscentis Regni salutis servatus: solus confundendae hostium potentiae relictus integer, ac inter ruinas Urbium et Castellorum omni hostium impetuoso furore superior. Omnem proinde Regno Poloniae integritatem, publicas privatasque Reipublicae fortunas, Ecclesiis cultum Dei et avitas immunitates servatas restitutasque cogitemus ope solius a Claro Monte MARIAE, ut iam meritisime Magnorum iudicio dici debeat: CLYPEUS REGNI POLONIAE CLARI MONTIS MARIAE"².

¹ *Ibid.*, p. 150-151.

² *Ibid.*, p. 109.

Mary, victorious Queen of Poland

The mount of victory remains untouched and shines forth as a sign which the Polish people should follow to find the strength to fight the enemy of the country and the enemy of their souls as well. Father Augustine interprets this special significance of the shrine:

"Stat Mons Clarus Czestochoviensis, et ejus Coenobium, cultui Dei Matris Virginis dicatum, integrum, et immortale impietatis Sueticae Monumentum. Stat apex fortitudinis Poloniae saepius quidem gravissimis tentatus oppugnationibus, numquam expugnatus. A Monte hoc confoederati et impie coniurati Orthodoxae hostes Ecclesiae, cuncti turpissime dissiluerunt, nihil solatii de suis conatibus, praeter confusionem et ignominiam perpetuam reportantes"¹.

Father Augustine Kordecki also makes an analogy between the "Deluge" of Sweden and that of Noah's flood. The shrine of Our Lady of Częstochowa is then called the "ark" in which God saved his people.

"Nec destitit Regum Supremus, qui olim per arcam Noë ne aquis diluvii periret, servavit genus humanum, Regem quoque ac Regnum Sacratissimae suae Matris protectioni commissum, in ulterioris belli discriminibus, per arcam foederis Claromontanam, gentem ab extrema clade vindicando Polonam, manu potenti tueri . . . Ex quo etenim Montem Clarum sub patrocinium Augustissimae Coeli et Polonorum Reginae subiit Rex Serenissimus, amplissimis gratiarum coelestium donis et Austriacae Laureae sufficientibus subsidiis auctus, ita felix et potens evasit ut sui nominis fama hostem exterritum fugaverit e suis ditionibus, et Regnum quod iam in multas partes divisum, atrocissime igne et gladio saeviendo hostis diripuerat, de manibus et immanitate tot gentium feliciter vindicaverit"².

Turning his eyes to the future of Poland, Father A. Kordecki points out that Polish posterity should learn a lesson from its history. The future generations should remember that the victorious Virgin of Jasna Góra has been the only help their forefathers had expected and hoped for. This shrine will always remain a source of spiritual revival for all generations to come.

"Vide sera Polonorum posteritas, quanto tibi constituit emolumento cultus Beatissimae Dei Parentis, quem una cum Fide Orthodoxa Tuus Apostolus S. Adalbertus, Archiepiscopus Gnesnensis et Martyr, strenue promovit. Hunc si eadem constantia tenueris, alacri fervore promoveris, ac generoso pectore propugnaris, plurimum profueris Patriae, Maiorum Tuorum vestigia praeclare secutura, et eo pacto, vel ipsis Erebi satellitibus metuenda.

Videat et miretur Orbis Christianus, quam strenue nostra regina, eademque coeli et terrae imperatrix, fidele sibi defendat Regnum, et quam praesentaneum ferat auxilium clientibus humana ope destitutis.

¹ *Ibid.*, p. 117.

² *Ibid.*, p. 155, 161.

Excitet Angelus Domini Exercituum Custos Poloniae Coelestis Phalanges, ad aeternum agendas Supernae Numinis Maiestati una nobiscum grates, pro tanto beneficio, et omnes hostes qui ad extirpandum cultum Angelorum Reginae conspirarunt in Polonia, potenti virtute deprimat. Iam ipsi hostes triumphati, victoriosae virgini et terribili, 'ut Castrorum acies ordinata', imperatrici, perenne monte claro fixerunt trophaeum: qui dum ab oppugnatione ipsius reverterentur, ad elevandam vanitatem, trossulorum fortitudinem iactantium, novum commenti sunt, non sine mordaci sarcasmo proverbium: *vir es, abi oppugnatum Częstochoviam*; et aliud quo importunis quibusvis cum execratione malum imprecentur: *Apage Częstochoviam*. Quinimo plurimi viri graves testati sunt, percontantibus sibi, quid de Częstochoviensi monasterio, ac eius expugnatione Sueci sentirent, passim a diversis responsum: CZĘSTOCHOWIA VIRORUM FORTISSIMORUM SARCOPHAGUS¹.

Proclamation of Mary as the "Queen of Poland"

The cult of Mary as the queen of Poland was becoming more and more popular, and the shrine of Jasna Góra was the focal point of that devotion. The holy icon of Częstochowa represented the deep faith of the people that Mary is truly the queen of the nation. The Polish king, Ladislaus the Fourth (1595-1648), made his pilgrimage to Częstochowa on foot and donated two golden crowns for Mary and Jesus. On each crown the respective inscription read: "Tibi Maria", and "Tibi Iesu". Father Ambroży Nieszporkowicz, a famous preacher of Jasna Góra of the second half of the seventeenth century, upon recording this fact, made the following comment: "With the royal diadem, the king crowned you, O Holy Virgin, the queen of Poland"².

Father A. Nieszporkowicz, in his book *Officina emblematum Virginis et Matris Dei Mariae* (printed in 1680), praised the king of Hungary, St. Stephen, for dedicating his country to the mother of God, and urged that Poland should follow his example.

"Prudenter, supra pretiosum sui diadematis aurum aestimavit Mariam S. Stephanus Ungariae Rex, qui Regno suo recens ad fidem converso Mariam veluti unicum thesaurum, colendam ac observandam, mandavit, hanc Dominam Hungariae dici voluit, huic regnum ex voto ad cultum obligavit, Proceres, subditosque solitus appellare *Familiam Mariae*"³.

¹ *Ibid.*, p. 161-162.

² A. NIESZPORKOWICZ, *Analecta Mensae Reginalis*, Cracoviae 1681, p. 43.

³ A. NIESZPORKOWICZ, *Officina Emblematum, quae praecipuos Virginis et Matris Dei Mariae titulos & elogia complectuntur*, Cracoviae, 1680, p. 42.

Mary, victorious Queen of Poland

And this moment came when Mary was officially proclaimed the queen of Poland. On April 1, 1656, Jan Kazimierz, king of Poland, dedicated his land with its people to the mother of God, and elected her as the queen of the Polish crown. In the city of Lwów, located at the border between Poland and Lithuania, in the cathedral of Our Lady of Grace, at the Mass celebrated by bishop Peter Vidoni, the Papal Nuncio to Poland, king Jan Kazimierz made the historical vows. As the head of the country, he solemnly declared:

"Great mother of God made Man, most holy Virgin! I, Jan Kazimierz, king by the grace of the King of kings thy Son and my Lord and by thy mercy, prostrated before thee today I choose thee my patroness as the queen of all my states and do offer my kingdom of Poland and my duchies of Lithuania, Ruthenia, Prussia, Masovia, Samogita, Livonia, Smolensk and Chernikhov, and also the armed forces of my united nations and all my peoples to thy special care and protection, and I do humbly entreat thy help and mercy so that this sorely tried and confused kingdom of mine may withstand the foes of the Catholic Church. Whereas, too, bound by thy supreme benefactions, I and my nation ardently desire to renew our service to thee, and, I do therefore vow to thee and thy Son, the Lord Jesus Christ, that I will in all earnestness spread veneration and worship for thee upon the territories of my kingdom, in my name and in that of my senators and people".

The king promised further to ask the permission from the Holy See to celebrate with a perpetual feast the choice of the Blessed Virgin as the queen of Poland. He vowed:

"As I clearly see, too, with stricken heart, because of the cries and anguish of the peasants, that thy Son, equitable judge, lashed my kingdom during the past seven years with plagues, wars and other disasters, then I do vow that on the restoration of peace, I will, with all the other estates, utilize every means to avert further misfortunes, and I will strive that all people of my kingdom shall be freed from all unjust burdens and oppression. May this be so, O most merciful Lady and Queen. Obtain the grace of thy Son, that I succeed in executing these vows".¹

¹ "Magna Dei Hominis Mater et Virgo Sanctissima. Ego Ioannes Casimirus, Tui Filii, Regis Regum, ac Domini mei, Tuaque miseratione Rex, Sanctissimis Tuis advolutus pedibus, Te in Patronam meam, meorumque Dominorum Reginam hodie deligo, atque me, meumque Regnum Poloniarum, Ducatus Lithuaniae, Russiae, Prussiae, Mazoviae, Samogitiae, Livoniae, Czernicchoviae, Exercitus utriusque gentis, populos universos, Tuae singulari tutelae atque patrocinio recomendo.

Tuam opem ac misericordiam hoc in calamitoso ancipitique Regni mei statu, contra hostes Sanctae Romanae Ecclesiae supplex imploro. Et quia maximis beneficiis Tuis obligatus impellor cum gente mea ad novum idque fervidum Tibi serviendi desiderium, promitto deinceps, meo, Satraparum populorumque nomine, Tibi, Tuo Filio, Domnio Nostro Jesu Christo, me cultum et honorem Tuum per Ditiones Regni mei omnino propagatarum. Promitto denique ac voveo, me, ubi praepotenti Tua intercessione de hostibus et praecipue Suecis victoriam obtinuero, apud Sedem Apostolicam procuraturum.

Following the king, Vice Chancellor Trzebiecki, a Polish bishop, repeated the vows on behalf of the nobles and the senators. The written oath was handed to the Papal Nuncio who, while singing the litany in Latin, repeated the phrase: "Regina Poloniae, ora pro nobis", three times at the end. "Listening to the king's promises, the people who were witnessing this historical event burst into tears", writes Father A. Kordecki. "Following the king's example, the people with enthusiastic hearts dedicated themselves to the service of the mother of God. The only words they wanted to hear were that the Holy Virgin Mary had been called the Queen of Poland and that, through her intercession, the country had been liberated"¹.

On February 27, 1670, the royal wedding of Michael Korybut Wisniowiecki took place in the chapel of Our Lady of Częstochowa. After the wedding ceremony, the king offered a golden heart to the Blessed Virgin and dedicated the nation to her once again:

"Holy Mary, Mother of God and immaculate Virgin! I, Michael, king by God's mercy and by your most gracious goodness, am the poorest sinner, unworthy of your sight. But inspired by a deep desire of your service, I put all my trust in you and hope that you shall recommend me to your Blessed Son, my Lord and Judge. Therefore, I declare that I shall rule the kingdom entrusted to me by God's mercy in such a way that my throne will be yours and you shall be my sovereign and the supreme queen. To your protection I commend this people entrusted to me by you. I strongly resolve that I shall never abandon you, but always defend your honor, even at the risk of my life and I shall never allow anyone to talk or act against you. Especially, I vow to defend your immaculate conception and your inviolate virginity until death. Therefore, I beg you, O most holy Virgin to accept me as your servant and consider me as your perpetual property. This I ask through the precious blood of your Son and my Lord. My holy queen! Direct my actions my thoughts and my whole life, in the way you please. Even, if you wish to

ut Tibi, Tuoque Filio, in gratiarum actionem quotannis dies hic solennis et festus, idque in perpetuum habeatur, daturumque cum Episcopis Regni operam, ut id quod promitto, a populis meis impleatur.

Cum vero magno animi mei dolore luculenter videam, propter gemitum et oppressionem hominum conditionis plebeiae, in Regnum meum immissa a supradicto Iudice flagella, pestis, bellorum et aliorum malorum per hoc septennium; promitto insuper ac voveo, me serio cum universis Ordinibus, pace constituta, rationes omnes initurum, ut a gravaminibus iniustis, et oppressionibus, populus Regni mei eximatur. Fac, o misericordissima Regina, et Domina, sicut eam mentem mihi ad haec concipienda vota dedisti, ut gratiam apud Tuum Filium, ad eadem implenda impetrem", A. KORDECKI, *Noua Gigantomachia*, Cracovia, 1657, s. 153-155.

¹ "Obortae sunt lachrymae populo audienti verba Regis, cuius exemplo & ipse magno animi feruore, peculiari se cultui Deiparae Virgini, (vt iam nihil alacrius audiat, quam Beatissimam Virginem MARIAM Reginam Poloniae dici) . . .", A. KORDECKI, *Noua Gigantomachia*, op. c. p. 155.

Mary, victorious Queen of Poland

throw me, a poor creature, into an abyss of misery and change me into an ever wandering king, I shall accept it from your holy hands as I did accept everything you have given me. In this spirit of service and submission I throw myself at your holy feet. Please do support me and this kingdom, which is not mine anymore but yours. In all my distress, do not abandon me, especially at the hour of my death"¹.

After his coronation in Kraków, he went again to Częstochowa as a pilgrim. As a thanksgiving, he offered a richly ornamented golden heart with the inscription: "Supplicat Michael Rex Poloniae indignus peccator"²

¹ The Latin text of these vows was published by Father Dionysius Chelstowski, the Prior of Jasna Góra, in: *Scrutinium vitae intaminatae Mariae seu Elogia Mariana*, Jasna Góra, 1710, p. 202-203. The Polish translation done by Father S. Szafraniec OSP., reads:

"Święta Maryjo, Matko Boża a Dziewico Niepokalana, Ja Michał z Bożej szcudroblności i Twojej Najświętszej łaski obrany królem, grzesznik najędźniejszy, Twego wejżenia najniegodniejsze narzędzie, pobudzony chęcią szczególną służenia Tobie ufam, że z łaski Twojej polecasz mnie Synowi Twemu Błogosławionemu a Panu memu Najwyższemu i Sędziemu oraz oświadczam, że Królestwem tym (Polskim), które zawdzięczam samemu Bogu i Jego Najświętszemu zmiłowaniu, tak będę rządził, że i tron mój Tobie Samej oddam i będę Cię uznawał za moją Panią i Najwyższą Królowę, a nieustannej Twjej Opiece będę polecał lud ten przez Ciebie mi powierzony oraz postanawiam mocno i stanowię, że nigdy Cię nie opuszczę, lecz zawsze będę bronił Twjej czci nawet z narażeniem własnego życia i nie dopuszczę do tego, bym ja lub ktokolwiek inny mówił lub działał przeciw Tobie.

A szczególnie ślubuję, że aż do śmierci będę zawsze bronił Twego Niepokalanego Poczęcia i Twojej Nienaruszonej Czystości.

Ciebie przeto, Najświętsza Dziewico, błagam pokornie przez Krew Jednorodzonego Syna Twego a Pana Mego, byś raczyła mnie zaliczyć, aczkolwiek jestem tego niegodny, w poczet Twoich czcicieli jako swego sługę i własność Twoą wieczną.

Kieruj według swego upodobania i wszystkimi moimi czynami, myślami i mym powodem. A jeżeli spodoba się Najświętszej Twjej Woli, wtrącić mnie nędzne stworzenie w otchłań największego nieszczęścia i zamienić mnie *króla* w wiecznego tułacza oświadczam, że przyjmę to tak z Twoich Rąk Najświętszych, jak i to, czym teraz jestem Tobie Samej zawdzięczam i w całości pod Stopy Twe Najświętsze rzucam i poddaję.

Toteż wspieraj mnie i to Królestwo, już nie moje, lecz Twoje, we wszystkich utrapieniach oraz nie opuszczaj mnie w godzinę mej śmierci". S. Szafraniec, OSP., *Królowa Polski JasnoGórska Maryja* (typescript), Częstochowa, 1956, p. 55-56.

² "... votum pure aureum mirifice opere elaboratum ac pretioso lapide adamante adornatum ad instar cordis cum duabus elevatis alis et inscriptione sui nominis tali subscripto superficialiter epigraphe super repositas intus litteras duabus sigillis munitas (Supplicat Michael Rex Reginae Poloniae indignus peccator) obtulit et appensum suo sacra eius Icone dedicavit, per quod et se ipsum in perenne devovit mancipium et Regnum sibi Divinitus datum in perpetuam porrexit tutelam", *The Archives of Jasna Góra*, No. 744, p. 282-3.

Coronation of Mary as the "Queen of Poland"

As already said, the Blessed Virgin was proclaimed "Queen of Poland" by King Jan Kazimierz in 1656; this proclamation was renewed by King Michael Korybut Wisniowiecki in 1670 in the chapel of Our Lady of Częstochowa. The holy icon, because of its miraculous character, was considered a perfect image of Mary through which she wished to be honored. The Papal coronation of the holy icon in 1717 was then considered an actual coronation of Mary as the queen of the nation.

Pope Clement XI delegated Christopher Szembek, Bishop of Chelm, to perform the ceremony. Bishop Szembek arrived at Jasna Góra on September 6, 1717, and was welcomed by Father Anastazy Kiedrzyński, the prior of the monastery. The following day, two crowns arrived at the shrine. According to the shrine's chronicles, on September 7, Bishop Szembek, greeted by a cannon salute, entered the chapel of Our Lady where he placed the papal crowns. The altar of the Holy Virgin was surrounded with lighted candles, and armed warriors guarded the chapel. The entire complex of the shrine was illuminated until late in the night.

The next day, the Pauline Fathers carried the holy image from its chapel under a royal canopy before the main altar in the basilica. After the reading of the papal coronation decree, Bishop Szembek said: "Now, let us begin this great and solemn act. Let us go to the throne of grace, the most holy mother and thank her for all the blessings she has bestowed upon us". Then the crowns were brought to the holy image. The bishop, surrounded by high dignitaries of Poland's episcopate, crowned the holy icon, "Queen of Poland". Then he intoned the hymn "Ave Maris Stella". A pontifical mass followed. After the ceremony of coronation, the holy image was carried back to the chapel. During the procession, Mary's hymn, the *Magnificat* was sung. As a chronicler recorded¹, between September 6 and 16, the priests celebrated 3,252 masses and 148,300 pilgrims received holy communion. On the day of coronation, 57,000 persons received holy communion.

Two hundred years later because the crowns were stolen, St. Pius X, offered new crowns, and a new ceremony of coronation took place on May 22, 1910, conducted by Stanisław Zdzitowiecki, Bishop of Włocławek. An inspiring sermon, summarizing the vital importance of this act for the religious and the national life of Poland was delivered by Father Antoni

¹ *Acta Provinciae Poloniae*, t. VI, Arch. JG, No. 536, pp. 728, 739.

Mary, victorious Queen of Poland

Szlagowski. Commenting the "Salve Regina", he celebrated the role of the Holy Virgin of Częstochowa in the spiritual and moral formation of the the Polish people.

"Welcome, queen of the Polish crown! Welcome, beloved mother of Częstochowa! At your feet, the whole Polish nation prostrates itself before you in due homage. Welcome, life of the Polish clergy! Welcome, hope of the Polish people! Welcome, sweetness of the Polish women! Welcome, the beloved one of the Polish children, in this valley of tears. Turn your merciful eyes to us; show us the Blessed Fruit of your womb, mother of mercy who are newly adorned with brilliant crowns; O merciful, O loving, O sweet Virgin of Jasna Góra. At Jasna Góra *hoist a signal, sound the war cry, beckon them to come to the Nobles's Gate* (Is 13:2).

Today, all Poland arose with great joy and jubilation. She arose again and proved that she is still alive; she arose filled with peace in her heart and with a song on her lips. All Poland arose, because *since her glorious crown had fallen from her head* (Jr 13:18), the Lord crowned her with a crown of thorns (cf. Mt 27:29; Is 23:18).

Today is the day of coronation of our queen at Jasna Góra. It is a great Catholic day in Poland and a great Polish day in the Catholic world. It is also a holy day for the Holy Father who, through his delegate, crowns the queen of heaven as the queen of the Polish crown. Therefore, glory be to the Triune God through whom and for whom all live so that he may let us see this glorious day of coronation of our beloved queen, Our Lady of Częstochowa.

Rejoice then and shout with gladness, Poland! Be glad that you have your own queen. With faith in your heart raise your eyes high above the cherubim and seraphim, there, where at the feet of the Eternal One, stands the queen of angels adorned with the Polish royal insignia. Behold! The immaculate queen of martyrs appears in your national colors of snow-like innocence joined with the scarlet of martyrdom. At her feet rests the white Polish eagle, the symbol of Poland.

In past years we had elected earthly kings; today we elect the queen of heaven. Our forefathers elected their earthly kings but they always desired that the queen of heaven would be their queen. What they hoped for has come to pass through the vows of King Jan Kazimierz. The Mother of God was proclaimed the queen of our country, the sovereign of our souls, the empress of our hearts, the advocate of our salvation, the protectress of our Polish nation. Five hundred years ago, she chose Jasna Góra for her capital, and from her miraculous image she reigns all over her land. In this holy image of our queen we have received the charter of mercy left by St. Luke, the evangelist of Christ's mercy. It has been given to us as the reminder that we may always remember God's mercy, that we may never murmur or despair whenever we should face difficulties. With sincere hope, we should believe and trust, because *God is good to those who put their trust in Him, to the souls that search for Him, and it is good to wait in silence for God to save* (Lm 3:26-27).

The holy image of our queen offers spiritual freedom to our souls; it holds the golden book of our constitutions sealed with the death of God's Son and with the sorrows of his mother. Therefore, my dear brothers, let us read this book. There we will find the most compassionate mother, who gives us her dearest Son for our freedom.

Let the gates of Jasna Góra be open and the banners be displayed! Raise your hands! Sing with jubilation! Let the princes of the Church come in! Be ready for our queen's glorious entry! But who is this queen of glory? She is mighty and with great authority, the mother of the Eternal Word and our merciful mother. She is the queen of glory. *On your right side stands the queen, in gold from Ophir* (Ps 45:9).

Now, my dear country! Take these iron crowns and consider them as your iron chain to remain steadfast and faithful to God and to the Catholic Church. Crown your head with the nobility of great resolutions and deeds that you may be worthy of your queen. For you, the honorable Polish clergy, may these golden crowns be a mystical pallium given to your archbishops by the pope that you remain strongly united with the apostolic see. For you, Polish fathers, let them be a symbol of a sword that you may make the good fight for your holy faith with your noble Christian lives. For you, Polish mothers, let them be a golden rose, offered to you by the Holy Father as a reward for your struggles to preserve the faith of your ancestresses and as a new encouragement to educate your children in fidelity to Christ and to his Church. For you, Polish youth, let them be a sacred relic by which you must search for moral and spiritual strength so that evil influences and the storms of life may not weaken you. For each of us, let them be a golden ring, a symbol of unity with the Holy See.

After a thousand years of fidelity to the Holy Church, we want to renew our covenant once again and promise before God and his mother that we will remain faithful . . . O ever Virgin, Mother of God, in the presence of the Holy Trinity, we declare, promise and swear to you our fidelity and obedience as to our legitimate and eternal sovereign. Christ will be our only Lord and we will never join or support any of his enemies. Your name, Holy Virgin, shall always be honored. We wish to serve you faithfully even in poverty and sickness. We bring to you as to our queen the gold of our glorious past; we bring to you as to the Mother of God the frankincense of our religious dedication; we bring to you as to the Mother of Sorrows the pains and struggles of our daily lives . . . Mother most holy, if we ever forget you, may God forsake us . . . so, help us God, so help us God . . . and you, Holy Mary, pray for us sinners now and at the hour of our death"¹.

¹ A. SZLAGOWSKI, *Witaj Królowo*, kazanie wypowiedziane w kaplicy na Jasnej Górze podczas Koronacji Cudownego Obrazu Matki Bożej Częstochowskiej w Uroczystość Świętej Trójcy dnia 22 Maja 1910 roku, Warszawa, 1910.

Mary, victorious Queen of Poland

After the regaining of national independence in 1918, the bishops of Poland dedicated the country once again to the queen of Poland. The dedication was held at Jasna Góra, on July 27, 1920, before the miraculous image. The document of this dedication was signed by fourteen Polish bishops and by two cardinals: the Primate of Poland, E. Dalbor, and the Archbishop of Warszawa, A. Kakowski. The text of this dedication reads:

"Most Holy Virgin Mary! Behold, we Polish bishops, in the name of all our dioceses, on behalf of all faithful sons and daughters of Poland, we pay you our deepest respect and our humble homage. Once again, we choose you for our queen, our sovereign, and we flee to your powerful protection. Here, at Jasna Góra, where every stone proclaims the miracles of your motherly care over our nation, we extend our hands to you. In this dark hour for our nation, we ask for your help, Mother of Mercy! Drive out the foes of our country; bring back to it peace, harmony and order; weed out from our hearts the seeds of discord; cleanse our souls from sins and from the national vices that we may praise and serve God and you in the purity of our hearts, queen of the Polish crown! We dedicate and consecrate ourselves to you today. Therefore, defend us, watch over us as your property"¹.

Consecration to the Immaculate Heart of Mary

A confirmation and completion of this renewed dedication was the consecration of Poland to the Immaculate Heart of Mary. This new act of faith and confidence in Mary's protection over the Polish nation was celebrated at the shrine of Częstochowa, September 8, 1946. On that day, more than 700,000 pilgrims came to the shrine to express their gratitude for the liberation from German occupation and to fulfill the wish of Our Lady of Fatima, consecrating themselves to her immaculate heart. The

¹ The original Polish text of this dedication reads: "Najświętsza Maryjo Panno, oto my biskupi polscy, składając Ci w imieniu własnym i naszych diecezjan i w imieniu wszystkich wiernych synów Polski hołd i pokłon, obieramy Cię na nowo naszą Królową i Panią i pod Twoją przemożną uciekamy się obronę.

Tu na Jasnej Górze, gdzie każdy kamień głosi cuda Twojej nad Narodem naszym opieki, wyciągamy ku Tobie, Matko Litości, błagalne ręce, byś w ciężkiej kraju naszego potrzebie przyszła nam w pomoc. Odrzuć wroga od granic naszej Ojczyzny; wróć krajowi naszemu upragniony pokój, ład i porządek; wypłen z naszych serc ziarno niezgody; oczyść dusze nasze abyśmy w czystości serca służyć i przez Ciebie Boga i Pana naszego Jezusa Chrystusa czcić i chwalić mogli. Królowo Korony Polskiej, Tobie się oddajemy, Tobie się poświęcamy, broń i strzeż nas jako własność swoją. Amen".

Primate of Poland, Cardinal A. Hlond, in the presence of the entire Polish episcopate read the formula of the consecration as follows:

"Immaculate Virgin, most pure mother of God! As King Jan Kazimierz once, after the Swedish invasion, elected Thee patroness and queen of the nation and commended to thy special care and defense the republic, so do we the children of the Polish nation at this historic moment stand before thy throne with tributes of love, worship, and thankfulness. To thee and to thy immaculate heart we dedicate ourselves in the entire nation and the resurrected republic. We promise thee our faithful service, a complete devotion and honor for thy sanctuaries and altars. To thy Son and our Redeemer we pledge to preserve faith in his teachings and his law, to defend his gospel and his Church and to work for his Kingdom on earth.

Our Lady and Queen! To Thee we flee for protection. Surround with thy maternal care the Polish family and guard its holiness. Inspire the country of our fathers with supernatural spirit and piety; protect its people from sins and misfortunes; strengthen and sanctify its shepherds. Give to the Polish nation constancy in faith, holiness in living and understanding of its mission. Unite the nation in harmony and brotherly love. Give to this Polish land, soaked with blood and tears, peaceful and praiseworthy existence in truth, justice, and freedom. Be the Polish republic's queen, guide, light, and patroness.

Powerful aid of the faithful! Enfold the Pope and the Holy Church with thy protecting cloak; be their shield in days of oppression. Give to the Church freedom and effective action. Obtain for her leaders apostolic and holy zeal. Withhold the flood of atheism. Show to those who have strayed from the Church the way to the unity of Christ's sheepfold. Lead them to the truth with the tenderness of thy immaculate heart.

World-ruling queen! Look with gracious eyes on the needs and errors of the human race. Lead it out of torment and confusion, out of dishonesty and sin. Entreat sincere and lasting unity for the nations. Show them the road that leads to God, so that they may build their lives according to His law. Grant lasting peace to all, peace based on justice, brotherhood, and faith.

Mother of God and our mother, accept our offering and our vows. Gather all of us to thy immaculate heart and unite us forever with Christ and his holy kingdom"¹.

¹ The original Polish text of this consecration reads: "Niepokalana Dziewico, Przczysta Matko Boga! Jak ongiś po szwedzkim najeździe król Jan Kazimierz obrał Ciebie za patronkę i królową państwa, a Rzeczypospolitą polecił Twojej szczególnej opiece i obronie, tak i my, dzieci narodu polskiego, stajemy teraz przed Twoim Niepokalanem Sercem, poświęcamy siebie, cały naród i wskrzeszoną Rzeczypospolitą, obiecując Ci wierną służbę, zupełne oddanie oraz cześć dla Twych świątyń i ołtarzy. Twojemu Synowi a

Mary, victorious Queen of Poland

Commemorating this great day in Poland's history, two years later, Pope Pius XII sent the apostolic letter "*Fragrantī semper*" to the Polish bishops. The Holy Father expressed his deep joy for the fact that Poland remained faithful to the Church and to the Holy See regardless of the conflagration of the last war with its tremendous losses.

"*Fragrantī semper animi Nostri commotione et sollicitudine haurimus notitias, quae Nobis afferuntur ex tam selecta portione gregis universi, Apostolicis curis Nostris divinitus traditi, quae quidem est Polonia fidelis. Praeclara enim eiusmodi natio in decursu tot saeculorum, inter alternas laetarum tristiumque rerum vicissitudines, actuosae vitae suae et renovatae pluries post interitum resurrectionis fundamentum posuit constanter in fide intrepida inque indissolubili cum Apostolica hac Sede coniunctione*".

The Pope points out the source of this faithfulness of the Polish nation to the Church. It is the "Regina Poloniae", the "Benigna Mater", the "Stella Matutina", who has been showing the way to the nation in the nights of darkness and suffering. The Holy Queen of Częstochowa is the "Mulier Fortis" from whom the bishops and the faithful people learn how to fight

naszemu Odkupicielowi ślubujemy dochowanie wierności Jego nauce i prawu, obronę Jego Ewangelii i Kościoła, szerzenie Jego Królestwa.

Pani i Królowo nasza, pod Twoją obronę uciekamy się. Otocz rodzinę polską macierzyńską opieką i strzeż jej świętości. Natchnij nadprzyrodzonym duchem pobożności naszą parafię; ochraniaj jej lud od grzechów i nieszczęść a pasterza umacniaj i uświęcaj swymi łaskami. Uproś narodowi polskiemu stałość w wierze, świętość życia, zrozumienie posłannictw. Złącz go w zgodzie i bratniej miłości. Daj polskiej ziemi przesiąkniętą krwią i łzami spokojny i chwalebny byt w prawdzie, sprawiedliwości i wolności. Rzeczypospolitej Polskiej bądź królową i panią, natchnieniem i patronką.

Potęźna Wspomożycielko Wiernych, otocz płaszczem opieki Papieża oraz Kościół Święty. Bądź mu puklerzem w dni prześladowania. Wyjednaj mu świętość i żarliwość apostolską i skuteczne działanie. Powstrzymaj zalew bezbożnictwa. Ludom od Kościoła odłączonym wskaż drogę powrotu do jedności z Chrystusową owczarnią. Okaż niewierzącym słońce prawdy i podbij ich dusze czułością Twego Niepokalanego Serca.

Władna światła Królowo, spojrzij miłościwym okiem na troski i błędy rodzaju ludzkiego. Wyproś narodom pojednanie szczere i trwałe, wskaż im drogę powrotu do Boga, by na Jego prawie budowały swe życie. Daj wszystkim trwałą pokój oparty na sprawiedliwości, braterstwie i zaufaniu.

Matko Boga i nasza, przyjmij naszą ofiarę i nasze ślubowanie. Przygarnij wszystkich do Twego niepokalanego serca i złącz nas za zawsze z Chrystusem i Jego świętym królestwem. Amen." *Nabożeństwa dodatkowe w diecezji Częstochowskiej, Częstochowa, 1953, p. 17-19 (typescript).*

the enemy of their souls. It is in the "Sacrarium Mariale Czeszochovien-
se", where all may find the spiritual strength and consolation.

"Non miramur itaque, Dilecti Filii Nostri et Venerabiles Fratres, quae vos, haud ita pridem ad sacrarium Mariale Czeszochoviense una simul collecti, Nobis referenda perhumaniter censuistis. Namque apud celeberrimum hoc templum, caelesti Poloniae Reginae dicatum, vos profecto singulis fere annis convenitis, ut benigna Mater vobis lumina et consilia suumque praesidium nunquam deficiens praebeat tempore opportuno. Sed postremus hic coetus episcopalis incidit in primam anniversariam diem, ex quo universa Polonorum natio Cordis Immaculato Mariae est consecrata, adeo ut hodie necessitas quaedam exinde percipiendi robur in eoque refugium inveniendi instantior plane videatur. Ipsa quidem . . . verum etiam est illa Mulier fortis, quae in tuendis Filii sui divini iuribus haud raro exstitit in Ecclesia *terribilis ut castrorum acies ordinata* (Cant VI, 3)".

The Holy See praises the Polish bishops and the faithful as they gather together around the holy image of the Blessed Virgin. United with her and through their prayers and sacrifices, they implore the guidance of the Holy Spirit. This is but a continuation of that first gathering of the Apostles, who, with the mother of Christ in their midst, had been expecting the descent of the Holy Spirit the Paraclete.

"Praeterea, dum studia inter vos conferebatis ad bonum animarum tantopere dilectarum omni ope servandum fovendumque, providistis quoque ut fideles ipsi ad pedes Mariae pie peregrinantes accederent. Ita sane fervidae eorum supplicationes cum vestris apte coniunctae effecerunt, ut salutaria vobis divini Paracleti munera ac praesidia validius satiusque impetrarent".

This holy gathering is also a continuation of the early Christian communities, when *all remained faithful to the teaching of the Apostles, to the brotherhood, to the breaking of bread and to the prayers* (Ac 2:42). The common prayer, the celebration of the Holy Eucharist to which the pilgrims join their own sacrifices, is a source of spiritual power to fight sin and it gives a true meaning to Christian brotherhood and friendship.

"Laetati pariter sumus, quum audivimus quo studio, quanta pietate fidelium agmina ad suum sanctuarium confluerint, ut preces ac poenitentias, tamquam propitiationis et impetrationis holocaustum, Deo suppliciter offerrent, veluti exemplum secuti priscorum Christi discipulorum, qui in Ecclesiae primordiis, ad proelia Domini se exacuentes, *erant . . . perseverantes in doctrina Apostolorum et communicatione fractionis panis et orationis* (Ac 2:42)".

Mary, victorious Queen of Poland

During the last war, Poland suffered severe losses. For seven years heavy clouds shrouded the land. It seemed that hell used all its forces and that peace would never come back. But, in those days of darkness, the mount of lights remained steadfast and firm. The rays of this unshaken, shining hillock were like the signs showing the place where hope should be sought and found. The Pope sympathized with the suffering Polish people.

"Etenim, si in patria vestra non desunt iustae laetitiae et consolationis causae, plures tamen passim densantur nubes, quae lumen e Czestochova longe lateque effulgens inumbrare et obfuscare minantur".

In the conclusion of his apostolic letter, he said:

"Denique ex corde ominati, ut familiarum consecratio divino Cordi Iesu, a vobis in annum vertentem indicta, 'per Mariam ad Iesum' feliciter perficiatur auspiciisque exstet sollemnioris illius consecrationis totius Poloniae nationis, quam in animo habetis aliquando peragere, Apostolicam Benedictionem . . . in Domino caritate impertimus"¹.

In 1951, in the first anniversary of the dogmatic definition of Mary's Assumption in heaven and on the occasion of the fifth anniversary of the solemn consecration of Poland, Pope Pius XII sent another apostolic letter *Cum Lustri*. Once again, the Holy Father stresses the exceptional devotion of the Polish people toward their mother and queen. From the time Poland became a Christian state to the present, the Mother of God has been playing a unique role in forming the Christian character of the Polish people.

"Vestram dignoscentes in Virginem Dei Matrem flagrantissimam religionem, facile opinamur magnam vobis fuisse animi aegritudinem, cum vobis copia parata non esset Romae adstandi, cum ad Omnipotentis Dei gloriam, ad Christi honorem, ad eius Matris decus augendum, ad Ecclesiae universae cumulandam laetitiam dogma Mariae assumptae sancivimus. Tunc desiderio adspiciendi vos, merito exultantes de huiusmodi eventu, haud paulum tangebamur, cum minime ignoraremus pernobilem nationem vestram iam mille adhuc annis cum Dei Matre caelo recepta arctissimis vinculis iunctam esse inque eam tali inardescere pietate, in qua colenda et fovenda nemini umquam ceditis. Vixdum enim Crucis mysterium in regiones vestras invectum fuerat, Poloni praecelsam Deiparam, suavissimo observantiae affectu, matrem suam et patriae patronam deamaverunt et venerati sunt.

Prima aedes sacra Gnesnae erecta, a Mieszko, illustri viro principe, adsistente Decessore Nostro Ioanne XIII, in honorem Assumptae Vir-

¹ Pius XII, Apostolic Letter "*Fragranti semper*", AAS XL (1948) p. 324-325, 328.

ginis Mariae consecrata est, quae quidem deinceps innumerorum templorum, eadem appellatione fulgentium, veluti caput et mater fuit."

For after a thousand years of Christianity, Poland still gives a leading example of fidelity to Christ and to his Church. In all the turning points of Poland's history, the people sought for Mary's protection. The *Bogurodzica*, the *Matka Boska Częstochowska* was their leading and victorious queen. In the name of Mary, the Polish soldiers fought not only for the country but for the Church. The Holy Virgin of Jasna Góra and her shrine remained a visible sign of their victories. Jasna Góra was always a great support and an example of faithfulness to God and the country. Because the Mother of God is present in a unique way in Poland's history, this country deserved the most honorable name: *Bulwark of Christianity*.

The Holy Father then exhorts steadfastness in faith because God will aid and support the strong; and the Mother of God, the *Bogurodzica-Dziewica*, the patroness and queen of Częstochowa will not deprive them of her patronage. Under her protection, the suffering nation will finally reach the harbor of peace.

"Vos macte virtute estote ! Deus fortibus propitius aderit et Deipara, Regina vestra, auxilio suo non destituet gentem, quam sua communit tutela. Caelestis Parens et Patrona, quam suavissimo hymno "Bogurodzica-Dziewica" (Deipara-Virgo) diuturnam per saeculorum seriem aestuante amantium filiorum dulcedine, comprecamini, post nubila et procellas ad serenum portum profecto Polonos adducet. Rememoramini, quoties per decursum aetatum, manifesta ope Beatissimae Virginis, Redemptoris Matris, gens vestra claros retulerit triumphos".

But the Holy Father gives also a warning to be watchful and to pray, because the struggle is still raging: "For it is not against human enemies that we have to struggle, but against the sovereignties and the powers who originate the darkness in this world, the spiritual army of evil in the heavens" (Ep 6:12). We are still enduring heavy attacks from the enemy, but the Mother of Mercy, the sure cause of salvation, is ever watching over us, and our hopes shall in no way be disappointed. The victorious queen of Częstochowa will surely conquer the infernal hosts and she will help us to keep intact the priceless treasure of faith which we have received from our forefathers. But we should always (as the good soldiers of Christ, well-tried by adversities) lift up our eyes to the mountain which our fathers had called *bright* and where the Mother of God and our queen had pitched her tent. From there, she reigns, consoles her children, and comes to their aid in time of need.

"Ut boni milites Christi asperitatibus exerciti, non pressi lumina vestra in montem attolite, unde veniet vobis auxilium opportunum, ad montem

Mary, victorious Queen of Poland

scilicet, quem patres vestri 'CLARUM' appellarunt, in montem, ubi dei-para regina vestra suum fixit tentorium, ubi supplicibus turbis materno vultu eius arridet imago"¹.

Polish Marian Year

The year of 1956 was proclaimed the *Polish Marian Year*. In that year Poland celebrated the three-hundredth anniversary of the proclamation of Mary as the Queen of Poland. Three hundred years ago, King Jan Kazimierz, inspired by the aid of Our Lady of Czestochowa in the defeat of the invading Swedish army, solemnly vowed that henceforth Poland would be her kingdom forever and all Polish people would live and die in the service of her Son. Now, three centuries later, these vows prove themselves to be just as sincere as they had been originally, and their renewal provides another occasion for the victorious queen of Jasna Góra to display her tremendous power in extending a protective mantle over her kingdom. The nation as a whole moved to renew the vows of Jan Kazimierz, and to proclaim anew the Holy Virgin as their queen. The culminating point of this year took place at Jasna Góra, on the feast of Our Lady of Czestochowa (August 26, 1956). The shrine received thousands of pilgrims from all over the world. At the procession, the holy image of Our Lady was carried around the shrine. At the end of the Pontifical Mass, which was celebrated outdoors, the king's vows were renewed. The oath formula read:

"Great Mother of God made Man! O virgin Mother of God! O Mary most favored by God! O queen of the world and queen of Poland! Now, when three centuries have passed since the joyful days when thou didst become the queen of Poland, now we, the children of the Polish nation and thy children stand again before thee, filled with the same feelings of love, faithfulness and hope which animated our forefathers.

We, Polish bishops and the royal priesthood, the people acquired by the redeeming Blood of thy Son, are again coming to thy throne, O Mary, mediatrix of all graces, mother of mercy and of all consolation. We bring to thy immaculate feet all the centuries of our fidelity to God and to the Church of Christ, the centuries of the most honorable mission of the nation washed in the baptismal waters. We lay ourselves at thy feet with everything we possess: our families, our churches, our homes, our fields, plows, hammers and workshops; the efforts of our minds and hearts. We stand before thee with hearts filled with gratitude that in

¹ Pius XII, Apostolic Letter "*Cum iam lustrum*" to the Polish Bishops stressing the fact that the Shrine of Czestochowa is the center of the Marian devotion in Poland, AAS, XL (1951), p. 776-778.

the time of glory and in the days of frightening disaster thou wert for us the ever assisting Virgin. We stand before thee also with contrite and guilty hearts because we have not yet fulfilled the promises made by our fathers. Look upon us with the eyes of thy mercy and listen to the voices of millions dedicated to thee, as the people of God.

Queen of Poland! Today, we renew the vows of our ancestors and recognize thee anew as our patroness and queen of our Polish nation. To your special protection and defense we commit ourselves and our possessions as well. We appeal humbly to thy aid and mercy in the struggle to remain faithful to God, to the Holy Cross, to the Gospel, to the Holy Church and its shepherds, to our fatherland, the vanguard of Christendom, consecrated to thy immaculate heart and to the Sacred Heart of thy Son. Remember us, O virgin mother, before the throne of God; be mindful of the people dedicated to you, who still want to be thy kingdom under the care of the best Father of all nations on the earth.

Queen of Poland! We promise thee to do what lies in our power that Poland may in truth be the kingdom of thy Son and thine, subjected to thee entirely in its social and national life.

Mother of divine grace! We promise to keep alive in every Polish soul the supernatural gift of faith, which is the source of God's life within us. It is our great desire that we may persevere in the state of sanctifying grace, that we may be true and holy temples of God, that our whole nation may live without mortal sin, that our whole nation may become a house of God and a gate of heaven for all generations who will live on the Polish soil under the guidance of the Catholic Church.

Holy Mother of God and mother of good counsel! We promise thee that with eyes fixed on the holy manger of Bethlehem, we will defend every life. We will fight for the life of every child as courageously as our forefathers fought for their national existence and their freedom. We prefer to die rather than to put to death the defenseless. We will consider the gift of life as the greatest grace of the Father of all life and as the priceless treasure of the nation.

Mother of Christ and House of Gold! We promise thee to guard the indissolubility of the married life, to defend the dignity of woman, to watch over the unity of our families that the life of Poles may not suffer. We promise thee to secure the reign of Jesus Christ, thy Son, in our homes, to respect God's name, to sow in the mind and in the heart of our children the spirit of the Gospel, to observe God's law, to follow the Christian morals and the motherland's customs, to teach our youth to love and serve thee faithfully. We promise to bring up young generations in faithfulness to Christ, to defend them against impiety and corruption, and to extend to them our watchful paternal care.

Mirror of Justice! We promise thee to follow the Sun of Justice, Christ our God. We promise thee that we will earnestly work that all children of our country may live in the spirit of love and justice, in harmony and peace that among us may disappear hatred, violence, and

Mary, victorious Queen of Poland

exploitation. We promise thee to share the fruits of the earth and of our labor with those in need that under the roofs of our homes there may never be found starving or homeless people.

O victorious queen of Jasna Góra! We promise thee that with thy help we will strive to eliminate our national vices. We will fight laziness, lightmindedness, drunkenness, and immorality. We promise thee to cultivate the virtues of fidelity and conscientiousness, laboriousness and frugality, self-sacrifice and mutual respect, love and social justice.

Queen of Poland! We renew the pledges of our fathers and promise thee that with all our ability we shall strengthen and spread devotion to thee on the Polish soil, O virgin Mother of God, praised in so many of our churches and particularly at thy capital of Jasna Góra. We are offering to thee, by a special act of love, every Polish home and every Polish heart, so that each day thy glory may never cease on our lips, especially on the days dedicated to thee. We promise to follow the path of thy virtues, O faithful mother, and with thy help to make these vows part of our lives.

In the fulfillment of these vows we see the living "votum" of the nation which pleases thee more than those of granite and bronze. May this total dedication impel us to a worthy preparation of our great anniversary of a thousand years of Christianity. On the eve of Poland's 1000th anniversary of baptism we recall that thou wert the first who sang the hymn of liberation from sin; that thou wert the first who stood in defense of the little ones and showed to the world the Sun of Justice, Christ our God. We want to remember that thou art the mother of our way, truth and life, that in thy holy face we easily recognize thy Son to whom thou wilt surely lead us.

O Queen of Poland! Accept our promises, strengthen them in our hearts and bring them before the throne of the Almighty God. Into thy hands we entrust our past and future, our national and social life, the Church of thy Son and all that we love in God. Therefore, lead us throughout this Polish land to the gates of the heavenly country and through the door of the new life in Jesus, the Blessed Fruit of thy womb"¹.

¹ The full text of the renewed vows of King Casimir. (Made at the Shrine on Aug. 26, 1956) is given in *Odnowione Przymierze*, Katolicki Ośrodek Wydawniczy "Veritas", London, 1956/57, p. 42-45.

"Wielka Boga-Człowieka Matko, Bogarodzico Dziewico, Bogiem sławiona Maryjo! Królowo świata i Polski Królowo!

Gdy upływa trzy wieki od radosnego dnia, w którym zostałam Królową Polski, oto my, dzieci narodu polskiego i Twoje dzieci, krew z krwi przodków naszych, stajemy znów przed Tobą, pełni tych samych uczuć miłości, wierności i nadziei, jakie ożywiały ongiś ojców naszych.

My biskupi polscy i królewskie kapłaństwo, lud nabyty zbawczą krwią syna Twego, przychodzimy Maryjo znów do tronu Twego, pośredniczko łask wszelkich, Matko Miłosierdzia i wszelkiego pocieszenia.

On the occasion of the renewal of King Jan Kazimierz's vows, now considered the vows of the nation, Pope Pius XII sent to the Polish bishops the

Przynosimy do stóp Twoich całe wieki naszej wierności Bogu, Kościołowi Chrystusowemu—wieki wierności szczytnemu posłannictwu narodu, obmytego w wodach Chrztu św.

Składamy u stóp Twoich siebie samych i wszystko, co mamy: rodziny nasze, świątynie i domostwa, zagony polne i warsztaty pracy, plugi, młoty i pióra, wszystkie wysiłki myśli naszej, drgnienia serc i porywy woli.

Stajemy przed Tobą pełni wdzięczności, żeś była nam Dziewicą Wspomożycielką wśród chwały i wśród straszliwych klęsk tyłu potopów. Stajemy przed Tobą pełni skruchy, w poczuciu winy, że dotąd nie wypełniliśmy ślubów i przyrzeczeń ojców naszych.

Spojrzyj na nas, Pani Łaskawa, okiem miłosierdzia Twego i wysłuchaj potężnych głosów, które zgodnym chórem rwą się ku Tobie z głębi serc wielomilionowych zastępów oddanego Ci ludu Bożego.

KRÓLOWO POLSKI, ODNAWIAMY DZIŚ ŚLUBY PRZODKÓW NASZYCH I CIEBIE ZA PATRONKĘ NASZĄ I ZA KRÓLOWĘ NARODU POLSKIEGO UZNAJEMY.

Zarówno siebie samych, jak wszystkie ziemie polskie i wszystek lud polecamy Twojej szczególnej opiece i obronie.

Wzywamy pokornie Twej pomocy i miłosierdzia w walce o dochowanie wierności Bogu, Krzyżowi i Ewangelii, Kościołowi świętemu i jego pasterzom. Ojczyźnie naszej świętej, chrześcijańskiej przedniej straży, poświęconej Twojemu sercu niepokalanemu i sercu Syna Twego. Pomnij Matko, Dziewico, przed obliczem Boga, na oddany Tobie naród, który pragnie nadal pozostać królestwem Twoim pod opieką najlepszego Ojca wszystkich narodów ziemi.

Przyrzekamy uczynić wszystko, co leży w naszej mocy, aby Polska była rzeczywistym królestwem Twoim i Twojego Syna, poddanym całkowicie pod Twoje panowanie, w życiu naszym osobistym, rodzinnym, narodowym i społecznym."

Lud: "Królowo Polski—przyrzekamy!"

"Matko Łaski Bożej, przyrzekamy Ci strzec w każdej duszy polskiej daru łaski, jako źródło Bożego życia, pragniemy

aby każdy z nas żył w łasce uświęcającej i był świątynią Boga, aby cały naród żył bez grzechu ciężkiego,

aby stał się domem Bożym i bramą niebios dla pokoleń wędrujących przez polską ziemię—pod przewodnictwem Kościoła katolickiego—do wiecznej ojczyzny.

Lud: "Królowo Polski—przyrzekamy!"

Święta Rodzicielko i Matko Dobrej Rady! Przyrzekamy Ci z oczyma utkwionymi w żłóbek Betlejemski, że odtąd wszyscy staniemy na straży budzącego się życia.

Walczyć będziemy w obronie każdego dziecięcia i każdej kołyski równie mężnie, jak ojcowie nasi walczyli o byt i wolność narodu, płacąc obficie krwią. Gotowi jesteśmy raczej śmierć ponieść, aniżeli śmierć zadać bezbronnym.

Dar życia uważać będziemy za największą łaskę Ojca wszelkiego życia i za najcenniejszy skarb narodu."

Lud: "Królowo Polski—przyrzekamy!"

apostolic letter *Gloriosam Reginam*¹. Expressing his joy and his continuous support for the Church in Poland in this difficult period of history,

‘Matko Chrystusowa i Domie Boży! Przyrzekamy Ci stać na straży nierozzerwalności małżeństwa, bronić godności kobiety, czuwać na progu ogniska domowego, aby przy nim życie Polaków było bezpieczne. Przyrzekamy Ci umacniać w rodzinach królowanie Syna Twego Jezusa Chrystusa, bronić czci imienia Bożego, wszczepiać w umysły i serca dzieci ducha Ewangelii i miłości ku Tobie, strzec prawa Bożego, obyczajów chrześcijańskich i ojczystych.

Przyrzekamy Ci wychować młode pokolenie w wierności Chrystusowi, bronić go przed bezbożnictwem i zepsuciem i otoczyć czujną opieką rodzicielską’.

Lud: Królowo Polski—przyrzekamy!

‘Zwierciadło Sprawiedliwości! Wsłuchując się w odwieczne tęsknoty narodu, przyrzekamy Ci kroczyć za Słońcem Sprawiedliwości, Chrystusem Bogiem naszym.

Przyrzekamy usilnie pracować nad tym, aby w ojczyźnie naszej wszystkie dzieci narodu żyły w miłości i sprawiedliwości, w zgodzie i pokoju, aby wśród nas nie było nienawiści, przemocy i wyzysku.

Przyrzekamy dzielić się między sobą ochotnie plonami ziemi i owocami pracy, aby pod wspólnym dachem domostwa naszego nie było głodnych, bezdomnych i płaczących’.

Lud: Królowo Polski—przyrzekamy!

‘Zwycięska Pani Jasnogórska! Przyrzekamy stoczyć pod Twoim sztandarem najświętszy bój z naszymi wadami narodowymi.

Przyrzekamy wypowiedzieć walkę lenistwu i lekkomyślności, marnotrawstwu, pijaństwu i rozwiązłości.

Przyrzekamy zdobywać cnoty wierności i sumienności, pracowitości i oszczędności, wyrzeczenia się siebie i wzajemnego poszanowania, miłości i sprawiedliwości społecznej’.

Lud: Królowo Polski—przyrzekamy!

‘Królowo Polski! Ponawiamy śluby ojców naszych i przyrzekamy, że z wszelką usilnością umacniać i szerzyć będziemy w sercach naszych i w polskiej ziemi cześć Twoją i nabożeństwo do Ciebie.

Bogarodzico Dziewico, wsławiona w tylu świątyniach naszych a szczególnie w Twej Jasnogórskiej stolicy.

Oddajemy Tobie szczególnym aktem miłości każdy polski dom i każde polskie serce, aby chwała Twoja nie ustawała w ustach naszych dnia każdego, a zwłaszcza w dni Twoich świąt.

Przyrzekamy Ci iść w ślady Twoich cnót, Matko-Dziewico i Panno Wierna, i z Twoją pomocą wprowadzać w życie nasze przyrzeczenia’.

Lud: Królowo Polski—przyrzekamy!

W wykonaniu tych przyrzeczeń widzimy ŻYWE WOTUM NARODU, milsze Ci od granitów i brązów. Niech nas zobowiązują do godnego przygotowania serc naszych na tysiąclecie chrześcijaństwa Polski.

W przededniu tysiąclecia chrztu narodu naszego chcemy pamiętać o tym, że Ty pierwsza wyśpiewałaś narodom hymn wyzwolenia z grzechu, że Ty pierwsza stanęłaś w obronie małuczkich i łaknących i okazałaś światu słońce sprawiedliwości, Chrystusa Boga naszego.

(¹) See p. 144.

the Holy Father encouraged the bishops by reminding them of their glorious past and of a their unique devotion to the holy Mother of God.

"Gloriosam Reginam ob innumeros partos triumphos, Mulierem inclitam siderum redimitam serto, amictam sole, ex qua Sol iustitiae ortus est nobis, iam ab antiquissima aetate Polonorum gens ita coluit et venerata est, ut huiusmodi religionis obsequio nulli videretur esse secunda".

Although Poland has been invaded and devastated by foreign nations many times, it always hoped that liberation and salvation would only come from God through the intercession of Our Lady of Częstochowa, the queen of the nation.

"Invaserunt enim in Polonorum terras exterae gentes, ex quibus maiore exercitu et impetu Novatores, ac postquam Varsavia et Cracovia facile sunt captae, Clarus Mons Czeszochoviensis libertatis vestrae postremum fuit propugnaculum. Attamen Augustinus Kordecki, coenobii illius patrociniū fretus, defensores ad strenue obsistendum confirmavit. Quapropter, rerum condicione improvise in melius mutata, felicibus eventibus patria vestra in libertatem vindicata est. Tunc Ioannes Casimirus rex Virginem Mariam ditionis suae terrarum Dominam edixit ad Poloniae conclamavit Reginam . . .

Qui immortalī memoria digni eventus mire sane demonstrant Dei Genetricem Mariam Polonis semper salutem adesse omnibus in eorum discriminibus, tum maxime cum ista catholica fides, thesaurus longe

Chcemy pamiętać o tym, że Ty jesteś Matką naszej drogi, prawdy i życia, że w Twoim obliczu macierzyńskim najpewniej rozpoznamy Syna Twego, ku któremu nas wiedziesz niezawodną dłoń.

Przyjm nasze przyrzeczenia, umocnij je w sercach naszych i złóż przed obliczem Boga w Trójcy Świętej Jedyne. W Twoje dłonie składamy naszą przeszłość, przyszłość i całe nasze życie narodowe i społeczne, Kościół Syna Twego i wszystko, co miłujemy w Bogu.

Prowadź nas poprzez poddaną Ci ziemię polską do bram ojczyzny niebieskiej. A na progu nowego życia sama okaż nam Jezusa, błogosławiony owoc żywota Twego. Amen".

A shorter oath formula of these renewed vows read: "Wielka Boga Człowieka Matko! Bogarodzico Dziewico, Bogiem sławiona Maryjo! Królowo Świata i Polski Królowo, my, dzieci narodu polskiego i Twoje dzieci, krew z krwi przodków naszych stajemy przed Tobą pełni uczuć miłości, wierności i nadziei. Przyrzekamy dochować wierności Bogu, Krzyżowi i Ewangelii, Kościołowi Świętemu, Jego pasterzom i ojczyźnie naszej świętej. Przyrzekamy uczynić wszystko co leży w naszej mocy aby Polska była rzeczywistym królestwem Twoim i Twego Syna. Amen." *Tysiąclecie Chrześcijaństwa Polski*, Chicago, 1966, p. 11.

¹ PORE PIUS XII, Apostolic Letter "*Gloriosam Reginam*" (Dec. 8, 1955). AAS XLVII (1956), p. 73-77.

Mary, victorious Queen of Poland

pretiosissimus a maioribus vobis traditus, itemque cum hac Apostolica Sede solida arctaque coniunctio, gentis vestrae robur et decus in periculis versantur.

Quae cum Romana veritatis Cathedra necessitudinis vincula per diuturnam saeculorum seriem, quamvis insidiarum molimina non afuisent, evigilante caelesti Praestite et Patrona vestra, numquam relaxata vel fracta sunt: quod quidem Polonis summo honori eisdemque valido incitamento est, ut perversitati atheismi strenuissime obsistant, qui, pro dolor, ipsorum nationem, catholicae religionis cultricem eximiam, enervare et inficere temptat".

The Pope encourages the Polish people to believe in the never failing protection of the victorious queen of Jasna Góra:

"Praeterea ut omni perturbatione vacetis, vestri convertendi sunt oculi novo pietatis studio ad Dei Genetricem Reginam vestram quae, cum virgineo pede infernum inimicum calcaverit, cuiuslibet intemeratae victoriae est ministra et auctrix.

Dilectos Sibi Polonos, qui, ut Adamus Mickiewicz perinsignis poeta vester cecinit, Mariae defensores sunt eiusque nomine vivunt, benignissima Mater non derelinquet, si ipsi, in catholica fide profitenda fortissimi, constantiae imitationem et hereditatem gloriae maiorum ad se pertinere censuerint; superno illius auspice patrocinio, post nubila demum patriae vestrae felicitis aetatis aurea lux ac diu permansurum decus splendeat".

The vows of the nation, called also *the vows of Jasna Góra*, renewed during the Polish Marian Year, inaugurated the *Great Novena*, which lasted for nine years (1957-1966). The old royal vows, adapted to modern needs, became a program of great spiritual renewal for the nation in preparation for the solemn celebration of the Millennium of Polish Christianity (966-1966).

"Te Deum" of the Sacred Millennium of Poland

1966 was the most memorable year in the lives of about forty million Catholics of Polish descent scattered throughout the world. It was the year of an important event in their history, the thousandth anniversary of Poland's conversion or baptism. Viewed in the perspective of world history, one thousand years are a relatively short span of time, but in the annals of the Church's history, it constitutes over half of its existence on earth. From 966 on, the Catholic Church became the religious guide of the Polish people.

In 1966 Poland commemorated the Catholic baptism of its first, so-called historical ruler, Mieszko the First. It was the 1000th anniversary of its official acceptance of the Catholic faith, an acceptance which also in-

volved the entry of Poland into Western civilization. Mieszko's life spanned nearly three quarters of the tenth century, from 920 to 992. During that time, the political, cultural, and religious organization of Europe underwent considerable changes. The Holy Roman Empire, in which Germany sought to dominate Italy, began its more than eight centuries of existence in 962 as the western rival of the Byzantine Empire of Constantinople. The Moslems dominated the Near East, North Africa, and most of Spain. Pagan Norsemen periodically ravaged European lands. In Central and Eastern Europe the Slavic Bohemians, Poles and Ukrainians, and the Asiatic Hungarians who settled among them accepted Christianity. Much of Europe's population, however, still remained pagan. Paganism, too, was the native environment of Duke Mieszko, the first ruler of the Piast dynasty, in the tenth century. The "Polanie", a West Slavic tribe occupied in Central Europe the countryside around the fortified town of Gniezno. The tribe "Polanie" derived its name from the Polish word "pole" (field) and meant *dwellers of the fields*. Eventually, this name came to designate all tribes and lands under Piastian rule; later, the whole state was named "Polska" (Polonia, Poland).

Mieszko asked in marriage a Christian woman from Bohemia named Dubrowka or Dobrowa, the daughter of King Boleslaw I (929-967). Through this marriage, the epochmaking step was made that brought Poland into the Catholic Church. It was also of vital importance for the future history of Poland and for the history of Europe as well. By accepting Christianity, Poland gained the greatest supernatural benefits—the knowledge of the true God, the ability to love and worship him, the grace of faith, the gospel of Jesus, the sacraments and direct access to salvation. But Poland also gained many temporal benefits, like independence from its western neighbor, Germany. The Slavonic tribes between the Odra and Laba Rivers had either to perish by the Teutonic sword or be converted to Christianity by force (Emperor Otto I).

In 973 Poland was placed under the personal protection of Pope John XIII, as the property of St. Peter. This "protectorate" of the Popes secured for the Polish state the support of the Holy See for centuries. The alliance with the Holy See and with the Czechs, from whom Poland accepted Christianity, had a decisive importance for the further development of the Polish state.

Entering the tradition of the Western Catholic culture, Poland slowly developed its own spiritual, humanistic, and religious values. The introduction of the Latin rite separated Poland from the influence of Eastern Orthodoxy. During its thousand years of Catholicism, the Polish nation was

Mary, victorious Queen of Poland

to make its own contribution in the field of theology, philosophy, literature, science, law, economics, architecture and sacred art.

But most important, during one thousand years of history Poland has given to the Church millions of members, and hundreds of thousands of priests and bishops, monks and friars, nuns and brothers—its finest sons and daughters, the fairest flowers of the land. Outstanding among them are the Polish saints: St. Adalbert, bishop and martyr, Patron of Poland; the Five Holy Brothers, martyrs; St. Andrew Żorawek, St. Stanislaus, bishop and martyr, Patron of Poland; St. Hedwig, St. Hyacinth, St. John Cantius, St. Casimir Królewicz, St. Stanislaus Kostka, St. Josaphat Kuncewicz, St. Andrew Bobola.

Fifteen native-born Poles are beatified: Blessed Bogumil, Blessed Vincent Kadlubek, Blessed Salome, Blessed Ceslaus, Blessed Bronisława, Blessed Sadok and his companions, martyrs, Blessed Kinga (Kunegunda), Blessed Jolanta, Blessed James Strepa, Blessed Simon of Lipnica, Blessed John of Dukla, Blessed Ladislaus of Gielniów, Blessed Melchior Grodzicki, Blessed John Sarkander and Blessed Maximilian M. Kolbe, great devotee of the Immaculate Virgin, who offered his life for his neighbor in the concentration camp of Oswiecim in 1941. There are also many Polish candidates for beatification in various stages of progress¹. Deservedly, Christian Poland is called *Mother of Saints*.

The Polish nation has given to the Church about seventy-six religious congregations of men and women, from the Knights of Christ in 1228 to the Sisters of the Immaculate Heart of Mary in 1959. It has won Lithuania to the Catholic faith and brought the non-Latin Ruthenians living within its borders to allegiance to the Holy See. Poland became the defender of Western Christianity: against the Tartars in 1241 (battle at Legnica); against the Turks in 1683 (deliverance of Vienna by king Jan Sobieski); and against the Russian troops in 1920 (the miracle at the Vistula River).

Poland has supplied the Holy College of Cardinals with twenty-three members, from Cardinal Zbigniew Olesnicki to the recently deceased Cardinal Bolesław Kominek. It has sent episcopal delegates to nine of the twenty-one ecumenical councils, and its priests and nuns to all the continents of the globe with the joyous message of Christ's gospel.

Polish writers produced a literature permeated with the Catholic spirit. There is also an extensive literature dedicated to devotion of Mary. The

¹ See the study done in: *Hagiografia polska; słownik bio-bibliograficzny-Dzieło zbiorowe pod red. Romualda GUSTAWA*, Poznań, 1971, 2 vol.

Marian feasts of the liturgical calendar very often had a popular name, indicating the influence of the Blessed Virgin in the life of the nation. Because the Polish people have been primarily agricultural for centuries, they honored Mary under many titles that expressed her protection for their seasonal labors; for instance: the blessed mother of the seeding and planting, the blessed mother of hay-making and harvests, the blessed mother of flowers and fruits etc. In this way the Polish people showed their intimate devotion to Mary and their spontaneous tendency to confide all the phases of their activities to her special protection.

The ancient hymn of the *Bogurodzica* expresses in a few words this devotion to and intimacy with the Blessed Virgin. She is not only the great mother of the Savior, but she is also their mother, in whom they confide in all circumstances of their daily lives. About 670 sanctuaries are dedicated to the veneration of the Mother of God, the queen of Poland. The first cathedral in Poland at Gniezno was dedicated to the Blessed Virgin's Assumption. There Cardinal Stephen Wyszyński opened the Millennium celebration in April, 1966. Of the many shrines and churches dedicated to Mary, treasuring some 288 statues or images considered miraculous, the most famous are Częstochowa and Ostra Brama at Wilno.

The history of Poland proves that the Church and Mary are inseparable in the eyes of the Polish people. It shows that their fidelity and love for the Church survived and was maintained unshaken because of their special devotion to Mary, the mother of Poland. Mary has been a rallying point in times of persecution and temptation. Through her motherly intercession, the Polish people have tried to live their lives in conformity with God's holy will and to follow the more faithfully the foot-steps of Jesus Christ. It was surely under the unfailing protection of the Mother of God, queen of Częstochowa, that the Polish nation with most grateful hearts approached the thousandth anniversary through the nine years of preparation known as the *Great Novena*.

Indeed the Millennium was preceded primarily by a religious observance involving, above all, an earnest spiritual and moral renewal. Under the inspiration and guidance of Cardinal Stephen Wyszyński, the Primate of Poland, this renewal became a program of spiritual preparation, a nine year long moral crusade of prayer and sacrifice. To each year of the *Great Novena* a specific spiritual task was assigned.

The year 1957 had as its program the fidelity to God, to the Holy Cross, to the Gospel of Christ and to his Church. The year 1958 was dedicated to

Mary, victorious Queen of Poland

personal sanctification through life in the state of sanctifying grace. In 1959 the program included the defense of the life of soul and body. In 1960 the theme was the sanctification of married people; in 1961 the strengthening of family life in God; in 1962 the dedication of Polish youth to Christ; in 1963 the extension of social justice and love; in 1964 the cultivation of Christian virtues and elimination of national vices; finally, in 1965 the spread of devotion to Mary the protectress, the queen of Poland.

Pope John XXIII, who had paid a visit to Jasna Góra before he was elected Pope, blessed the *Great Novena* and encouraged Polish Catholics to remain faithful to their promises and to prepare themselves for the worthy celebration of the Millennium. During the Second Vatican Council a series of so-called *council vigils* were held at the shrine of Częstochowa. Thousands of Poles spent their nights in prayer for the success of the conciliar deliberations. Poland "orans et vigilans" gathered around the Holy Madonna of Częstochowa to support the Church.

On February 20, 1962, Pope John XXIII, welcoming the Polish bishops to the Council, expressed this special role of the queen of Częstochowa not only for the Church in Poland but for the universal Church as well. He recommended the works of the Council to her motherly care.

"Est nobis eius adventus (addressing Cardinal Stephen Wyszyński) etiam gratior, quod hac oblata occasione celsitatem nobilitamque animi sui testatus est eximio munere, quod magni pendimus. Etenim huc adveniens veluti materni risus delicias Virginis Mariae a Częstochowa attulit.

O Virginem Nigram, quam habemus carissimam! A iuvenilibus annis ea est Nobis admodum coniuncta eiusque venerandem imaginem semper apud Nos pio cum honore servamus.

Quod dignissimus hic Praeses sacrorum Antistitum Poloniae, quae est humanitate et observantia, egit, in mentem revocat alterum egregie factum, quod animum Nostrum blande permovit; cum enim die quarta Novembris proxime praeteriti in Petriana Basilica octogesimus natalis Vicarii Christi in terris sollemniter commemoraretur, eodem die eademque hora sacri Pastores Poloniae, in templo Claromontano, Virgini Mariae se devoverunt, eius apud Filium Divinum deprecationem implorantes, ut millesimus annus prope transactus a Fide Catholica in nobilissimam illam Nationem invecta aequo pietatis obsequio populi que frequentia celebraretur . . .

Benignissimo igitur vultu suo Deipara Virgo vos respiciat, venerabiles Fratres ac dilecti filii, ac celebrandarum sessionum decursu laboribus vestris semper propitia adsit. Ad Ipsam supplices confugiamus, ab eaque auxilia ac praesidia omnia, quibus indigemus, fidenti animo expectemus . . .

Pignus caelestis patrocinii, quod a Maria Virgine praestolamur, esto Apostolica Benedictio, quam vobis singulis universis et operi vestro effusa caritate impertimus"¹.

On March 9, 1962, Pope John XXIII addressed the clergy and faithful of Poland, reminding them that in all circumstances which have been difficult, amid wars and trials of every kind, their forefathers had always kept ablaze the torch of the gospel and of loyalty to Jesus the Redeemer. The Pope expressed his hope that Poland's second Millennium will be as happy and successful as the first one. With this great hope, he entrusted all Poles to the powerful intercession of the Black Virgin of Jasna Góra, near whose altar are the hearts of all Polish people. The holy queen of Częstochowa shall be their guiding star, their invincible strength and their heavenly reward.

"Con intima commozione abbiamo ascoltato dalla Sua voce la ripetuta attestazione della fedeltà e dell' amore della Polonia alla Santa Chiesa Cattolica. Mentre Ella pronunziava il Suo nobile indirizzo il Nostro pensiero amava ritornare verso le vostre care regioni, un giorno visitate con tanta soddisfazione; alle chiese splendenti e devote; e soprattutto al Santuario della Madonna Nera, la cui immagine Ci è familiare. (p. 173) . . . Le Sue parole Ci hanno dato occasione a paterne effusioni di augurio e di sollecitudine insieme. Gliene siamo grati. E tutte le affidiamo alla potente intercessione della Madonna Nera, di Jasna Góra, presso il cui altare è il cuore di tutta la Polonia (p. 175).

O Vergine Santissima di Częstochowa, Regina della Polonia, a Te sale la Nostra preghiera confidente, che un dì deponemmo davanti a Te, rinnovando la consecrazione del Nostro umile servizio nella Santa Chiesa. Accogli le aspirazioni di tutti questi tuoi figli, che sempre hai riguardati con tenerezza materna come tua eredità: essi sono tuoi, e tuoi vogliono essere. Accompagnali nel quotidiano cammino, sii la loro stella, la loro forza invitta, il loro premio celeste"².

On November 13, 1962 Pope John showed again how great a friend he was to the Poles and how earnestly devoted to their queen when he addressed the Polish bishops and the faithful gathered in the Polish church of S. Andrea al Quirinale in the following words:

"A Częstochowa l'immagine di Maria non è soltanto un'effigie celestiale, intorno a cui si raccolgono tante e tante anime; essa è vessillo di santità: *gratia viae et veritatis, spes vitae et virtutis*; segna l'incontro dei più fermi

¹ POPE JOHN XXIII, Allocution "*In alternis*", AAS, LIV (1962), p. 165-166.

² POPE JOHN XXIII, Allocution "Con intima", March 8, 1962, *Discorsi, Messaggi, Colloqui*, vol. IV, p. 173, 175.

Mary, victorious Queen of Poland

propositi di vita cristiana; è faros splendidissimo, che, nel medesimo tempo, attrae ed illumina il cammino sicuro per tutte le buone volontà. Lo stesso mirabile patrocinio Maria esercita sul Concilio Ecumenico. Il Signore ha sicuramente voluto la universale adunanza della Chiesa docente; la guida in modo manifesto; vi effonde la sua grazia.

La Madre sua Santissima e Madre nostra intercede di continuo affinché questi doni soprannaturali sempre si moltiplichino. È chiaro, quindi, che Ella accoglie e presenta al Divin suo Figlio le nostre preghiere¹.

An *orans et vigilans* Poland supported the sessions of the Vatican Council with continuous acts of prayer, penance and self-denial in the form of a collective social action. A far-reaching echo and answer to these prayers came in the form of the declaration of Pope Paul VI that Mary is the mother of the Church. The Polish Council Fathers made a special plea to the Holy Father to make this declaration. At that time every Council Father received from the Primate of Poland, Cardinal Stephen Wyszyński, an image of Our Lady of Częstochowa with an invitation to the Millennium celebration.

The year of the nation's *Te Deum*, which began on January 11, 1966, is a special chapter in Poland's history: the Millennium observance. There was a hope that the vows of the nation would be pronounced by the Vicar of Christ at Jasna Góra, on May 3, 1966, in the presence of cardinals and bishops invited from all over the world. Unfortunately, visas of all the Church dignitaries were denied. Nor could the Holy Father attend. He sent a letter to Cardinal Stephen Wyszyński expressing his disappointment at the refusal of Poland's government to let him attend the solemn "Te Deum" of the Millennium. December 17, 1965, he wrote:

"...be assured that on this solemn occasion we shall be united with you in ardent prayer to Our Lord that through the intercession of the Mother of God your homes may become sanctuaries of holiness where the laws of God are respected and observed. May he bless your families with children who, guided by your example will answer the call of God to the priesthood and the religious life in order to meet your present needs. May he enlighten your minds so that you may overcome the difficulties and obstacles in professing your faith and live in accordance to God's laws. May he strengthen the weak, give courage to the suffering, give peace, serenity and fortitude to those who, like the priests, are working for the glory of God and the salvation of souls...

¹ POPE JOHN XXIII, Allocution to the Polish Bishops and faithful gathered in the Church of St. Stanislaus in Rome, on November 13, 1962, *Discorsi, Messaggi, Colloqui*, vol., V, p. 300-301.

On May 3rd, before the image of Our Blessed Mother, Our Lady of Częstochowa, you will chant the *Te Deum* and publicly pronounce your act of consecration to your sweet mother and queen . . .

As Mieszko I pledged the allegiance of his kingdom to the successor of St. Peter, so also are you willing to renew your pledge of dedication of your land to the Virgin Mother, Mary the Queen of Heaven and the Mother of the Church, and finally, to receive the wondrous grace of the extension of Christ's kingdom on earth, and freedom and peace for all nations of our times . . ."¹.

¹ "... Vere fulgida diluxit Patriae vestrae auror acujus vita ad civilem humanumque cultum, ad doctrinam et eruditionem pertinens enata est, ad incrementa provecta et plenam maturitatem est adepta in Ecclesiae sinu et saepius, sub ductu et auspicio Beatissimae Virginis Mariae, quae a Ioanne Casimiro, rege vestro, augusto ritu "Poloniae Regina" consalutata est . . .

Nimirum recte Polonia suo ornamento tribuit nomen "antemuralis christianitatis", praesertim quia indemne spirituale patrimonium servavit, cum in quibusdam Europae regionibus lamentabili abruptione a catholica fide abscessum est, et cum trepidis tempestatibus ingruentibus, in christianae rei publicae defensionem magnanima virtute consurrexit. Quodsi verum est, ibidem pro comperto ducitur, quam maxime Ecclesiam enixam esse et praestitisse, ut illa, quae cogitationi et actioni sunt optima, secunda consistenter et in vividiore lumine ponerentur, ubicumque discrimina rerum, quae non sine moerore meministis, eo deveniunt, ut ipsa Nationis vestrae incolumitas periclitaretur . . .

Quem ad modum Princeps Mieszko I sua territoria Petri Cathedrae dicavit, ita vos Nationem vestram Deiparae Virginis Mariae, Ecclesiae Matri, iterum iterumque sacrare contenditis, caelestis Reginae filios addictissimos vosmet profitentes, eo consilio ut a Deo optimo maximo Christi Regni incrementum, plenam libertatem, prosperitatemque nostra hac aetate inter omnes populos impetretis . . .

Die III mensis Maii proximo anno vos ante imaginem Beatae Mariae Virginis a Częstochovia hymnum "Te, Deum laudamus" decantabitis et iterum vos publice suavissimae Matri ac Reginae vestrae devovebitis. Pro certo habete Nos in ea sollemnissima celebritate una mente vobiscum Christum Dominum suppliciter esse rogaturos, ut intercedente alma Deipara Virgine, domus vestrae fiant sedes sanctitatis, ubi lex divina colatur atque servetur; ut, familiis vestris benedicendo, eas augeat, quasi pretioso munere dato, filiis, qui multi numero et egregio praediti animo Deo ad vitam sacerdotalem et religiosam vocanti obsequantur, et qui vobis opus sunt; ut mentes illuminet quo fiat, ut, submotis iis omnibus rebus, quae obstant et impediunt, continenter fidem vestram possitis profiteri et secundum divina agere praecepta; ut dubitantes roboret, dolentes reficiat, pacem, tranquillitatem, perseverantiam iis praebeat, qui, praesertim sacerdotale ministerium gerentes, labores sustinent ad Dei Gloriam propagandam animarumque comparandam salutem . . ."

POPE PAUL VI, the Apostolic Letter "*Mille exactos*", December 17, 1965, AAS, LXVI (1966), p. 205-210.

For the day of the solemn celebration of the Millennium at Częstochowa, POPE PAUL VI sent this message:

Mary, victorious Queen of Poland

May 3, 1966 the solemn observance of the Polish Millennium took place at the shrine of the queen of Poland. It was the "Day of Thanksgiving" for the rich heritage of the first thousand years of Christian faith and culture. The grateful *Te Deum* of the Church in Poland echoed the solemn *Te Deum* of Christ's whole Church on earth. Poland's thousand years of Christianity were a great contribution to the growth of Christ's Church in its involvement in human history.

Poland's Millennium was also a joyous *Magnificat* to the Mother of God, the mother of the Church and queen of Poland, for her special protective presence and victorious assistance throughout the centuries. The victorious queen of the Polish nation reaped a great harvest of grace and sanctity in the souls of her children. A second Millennium of Poland's history began and was also confidently placed into the hands of the loving mother and victorious queen of Poland.

The climax of the Millennium celebration was the consecration of Poland in filial slavery to Mary, the mother of the Church. The purpose of this consecration was to ensure freedom for the Church especially the Church in Poland. With the following solemn oath, the Polish nation was consecrated to the Blessed Virgin for the freedom and security of the Holy Church:

"Our Father, who art in heaven, Father of Our Lord Jesus Christ, whom you gave to the world by the power of the Holy Spirit, through Mary your servant, the virgin Mother of God and mother of the Church!

Father of all God's children, of all nations and races, and from whom all fatherhood comes in heaven and on earth! We beseech you today, through Our Lord Jesus Christ, Mediator between heaven and earth, through the intercession of the mother of Christ and our mother, and through the intercession of all the holy patrons of Poland!

A thousand years ago the Christian missionaries answering the call of Christ planted the Cross, the sign of salvation and hope, on our Polish

"Deipara Poloniae Regina intercedente, ad cuius suavissimam effigiem proximo die III mensis maii in sacello ipsi dicato in Vaticanis Cryptis Eucharisticum Sacrificium celebrabimus, Deum Patrem flagranter exoramus, ut nobili ac dilectae isti Nationi, mille continuos annos Catholicam Religionem profitenti, caelestium donorum copiam abunde concedat, quae novae virtutis pignus atque incitamentum sint ad sacram christianae Fidei hereditatem servandam certatimque augendam.

Ut vero adventantibus iam sollemnibus in celebratissimo Mariali Czestochoviensi templo quam maximum decus et ornamentum accedant, tibi id muneris committimus, ut ibi Nostram veluti Personam geras, ideoque te Legatum Nostrum eligimus ac nominamus, facta potestate nomine Nostro Nostraque auctoritate Apostolicam Benedictionem singulis universis sacro Ritui pie adstantibus impertiendi", A.A.S. LXVI (1966), p. 444.

soil and began to teach and baptize our forefathers in the name of the Blessed Trinity. From that moment till the present day, the source of living water continues to flow into the souls of the Polish people. We were incorporated into the great family of the Church, the Mystical Body of Christ, filled with the spirit of faith, hope and love, accepting the word of God into our hearts, and bringing forth abundant fruit. Having received baptism a thousand years ago, the Polish nation remained faithful to you, to your Son, to his Cross and Gospel, to the holy Church and its pastors. Today, after completing our examination of conscience throughout the nine year novena, which prepared us for the celebration of the Millennium, and after renewing our baptismal vows, in this jubilee year, called the *Te Deum of the Polish nation*, we cry unto you with grateful hearts: 'Blessed be the Holy Trinity and undivided Unity. Let us give glory to God because He has shown mercy to us.'

On this thousandth anniversary of Poland's baptism, prompted by feelings of thanksgiving for calling our nation to the supernatural family of Christ, we call before your throne, Father of all generations which passed over the Polish soil with the sign of faith to your heavenly kingdom, as well as those who now enjoy the gift of life on the Polish soil. Today, we want to lay the foundation for the preservation of the gift of faith for the future generations of Poland for at least another thousand years. We will accomplish this through the reliable hands of our blessed mother, whose protection and aid we experienced throughout the ages. Full of gratitude to the mother of Christ, whom your Son gave to his Holy Church, we recall her comforting presence in the Church's history and in our native land. She was the one who persevered at the foot of the Cross of Christ on Calvary. With gratitude in our hearts we recall her maternal protection in years gone by and we are confident that thanks to her alone the faith in Poland was preserved. Therefore, Father, we are eager to place our beloved native land in the hands of Mary for another thousand years. Virgin Mother, mother of the Church, queen of Poland and Our Lady of Częstochowa, you are given to us, as our strength in the defense of the Polish nation!

In the presence of the Triune God, in union with the Head of the Roman Catholic Church, Pope Paul VI, I, the Primate, and the Polish bishops, gathered here at the feet of your Jasenovski Throne, surrounded by representatives of your faithful nation—clergy and people of God from all the dioceses and parishes—and in union with the Poles throughout the world! On this day, with hopeful hearts we place under your eternal, and maternal yoke of love, all the baptized children of God of the Polish nation, and all that Poland stands for, for freedom of the Church in the entire world and in our native land, for the spread of Christ's kingdom on earth.

Therefore, we place all our people in Poland and outside, in a slavery of love for the intention of the Church. From this day on, our beloved mother and queen of Poland, look upon us Poles, your nation, as on your

possession, as an instrument in your hands for the good of the Church, to which we are most grateful for the light of faith, for the power of the Cross, for the spiritual unity of love and peace. Therefore, do with us as you please! We want to do all that you ask, so that Poland may preserve the unblemished gift of faith forever, and that the Church in our land may enjoy freedom; so that we may be united with you and through you, holy virgin mother of the Church, to be a true support to the universal Church and co-builders of the Mystical Body of Christ on earth.

With this purpose in mind, we want to live henceforth as a Catholic nation and work for the glory of God and for the good of our nation. Having surrendered to you in slavery, we desire to do in our individual, familial, social and national lives, not our will, but yours, and that of your Divine Son, who is Love Incarnate.

Having offered ourselves for the intention of the Church, which is the living Christ in our times, we believe, that through you, we are placing ourselves in slavery towards Christ himself and his salvific work on earth. O blessed and glorious Virgin, we trust that by this act of deep faith and confidence we will obtain freedom for the Church, and your protection for our native land for another thousand years of faith. Please, accept our confidence and strengthen it in our hearts and place it at the throne of the Triune God. Amen"¹.

¹ Polish text of the consecration to the Blessed Virgin *Akt oddania Polski w Macierzyńską Niewolę Maryi Matki Kościoła za Wolność Kościoła Chrystusowego*

"Ojczy nasz, któryś jest w niebie, Ojczy Pana naszego Jezusa Chrystusa, którego dałeś światu za sprawą Ducha Świętego, przez Maryję Służebnicę Twoją Bogurodzącą Dziewicę Matkę Boga i Kościoła!

Ojczy wszystkich dzieci Bożych, wszystkich narodów i ludów, od którego wszelkie ojcostwo pochodzi na niebie i na ziemi!

Wołamy dziś do Ciebie, przez Pana naszego Jezusa Chrystusa Pośrednika między niebem a ziemią, przez przyczynę Matki Chrystusowej i Naszej Matki, i przez wstawienie wszystkich świętych patronów polskich.

Z błogosławionej woli Twojego Syna dotarli do naszej ziemi przed tysiącem lat apostołowie Dobrej Nowiny, ustawili Krzyż znak zbawienia i nadziei, i rozpoczęli chrzcić praojców, w imię Trójcy Świętej. Od tej chwili źródło wody żywej nieustannie spływa na głowy i serca dzieci Narodu Polskiego. Zostaliśmy włączeni do wielkiej rodziny Kościoła, Mistycznego Ciała Chrystusa. Przenikani duchem wiary, nadziei i miłości, przyjmując ziarno Boże w serca nasze, przynosimy owoc cierpliwości. Przez dziesięć wieków pozostaliśmy jako naród ochrzczony, wierni Tobie Twojemu Synowi, Jego Krzyżowi i Ewangeli, Kościołowi św. i Jego Pasterzom.

Dziś po zakończeniu rachunku sumienia w dziesięcioletniej nowennie, która przygotowała nas do Tysiąclecia, po odnowieniu przyrzeczeń Chrztu świętego TE DEUM NARODU POLSKIEGO, wołamy do Ciebie z wdzięcznością: "Błogosławiona niech będzie Święta Trójca i Nierozdzielna Jedność. Uwielbiamy Ją, gdyż okazała nam miłosierdzie swoje."

We believe that Mary accepted this total consecration of the nation as the thanksgiving of the Millennium and gave a reassurance of her continuous

W tysiączną rocznicę Chrztu Polski, powodowani uczuciem wdzięczności za powołanie naszego narodu do nadprzyrodzonej rodziny Chrystusowej, przyzywamy przed Twój tron, Ojcze, wszystkie pokolenia, które przeszły w znaku wiary przez polską ziemię do Twojego nieba, jak również i te, które radują się obecnie z daru życia na polskiej ziemi.

Pragniemy dziś spolem ubezpieczyć Kościół święty na drugie tysiąclecie, a nienaruszony skarb wiary przekazać nadchodzącym pokoleniom młodej Polski. Uczynimy to w niezawodnych dłoniach Matki Najświętszej, których opieki i pomocy doświadczaliśmy przez dzieje. Pełni wdzięczności za Matkę Chrystusową, którą Syn Twój dał Kościołowi świętemu, wspominamy Jej krzepiącą obecność w dziejach Kościoła w świecie i w ojczyźnie naszej.

Ona jedna wytrwała pod Krzyżem Chrystusa na Kalwarii, a dziś trwa w misterium Chrystusa i Kościoła. Ona zawsze trwała pod krzyżem naszego narodu. Wspominając z wdzięcznością Jej macierzyńską, opiekę nad dziećmi polskiej ziemi, którą za Jej królestwo uważamy, świadomi, że dzięki Niej uratowana została wiara narodu, pragniemy, Ojcze, w Twoim obliczu oddać Jej całkowicie umiłowaną ojczyznę naszą, na nowe tysiąclecie wiary, za Kościół Twój Syna.

Bogarodzico Dziewico, Matko Kościoła, Królowo Polski i Pani Nasza Jasnogórska, dana nam, jako pomoc ku obronie narodu polskiego. W obliczu Boga w Trójcy Świętej Jedynej, w głębokim zjednoczeniu z Głową Kościoła Rzymsko Katolickiego, ojcem Świętym Pawłem VI, My, Prymas i Biskupi Polscy, zebrani u stóp Jasnogórskiego tronu otoczeni przedstawicielami całego wierzącego narodu—duchowieństwa i ludu Bożego z diecezji i parafii, w łączności z Polonią światową, oddajemy się dziś ufny sercem w Twą wieczystą macierzyńską niewolę miłości. Wszystkie dzieci Boże ochrzczonego narodu i wszystko, co Polskę stanowi, za wolność Kościoła w świecie i w naszej ojczyźnie, ku rozszerzeniu się Królestwa Chrystusowego na ziemi. Oddajemy więc Tobie w niewolę miłości za Kościół, całą Polskę, umiłowaną ojczyznę naszą, cały naród polski, żyjących w kraju i poza jego granicami.

Odtąd, Najlepsza Matko Nasza i Królowo Polski, uważaj nas Polaków jako naród za całkowitą własność Twoją, za narzędzie w Twych dłoniach na rzecz Kościoła świętego, któremu zawdzięczamy światło wiary, moce Krzyża, jedność duchową i pokój Boży. Czyń z nami co chcesz. Pragniemy wykonać wszystko czego zarządzasz, byleby tylko Polska po wszystkie wieki zachowała nieskażony skarb wiary świętej, a Kościół w ojczyźnie naszej cieszył się należną mu wolnością, bylebyśmy z Tobą i przez Ciebie Matko Kościoła Wspomożycielko, stawali się prawdziwą pomocą Kościoła powszechnego, ku budowaniu Ciała Chrystusowego na ziemi. Dla tego celu pragniemy odtąd żyć jako naród katolicki, poprzez pracę ku chwale Bożej i dla dobra ojczyzny doczesnej. Oddani Tobie w niewolę, pragniemy czynić w naszym życiu osobistym, rodzinnym, społecznym i narodowym, nie wolę własną, ale wolę Twoją i Twój Syna, która jest samą miłością.

Oddając się Tobie za Kościół, który jest żyjącym i obecnym w świecie Chrystusem, wierzymy, że przez Twoje ręce oddajemy się w niewolę samemu Chrystusowi i Jego sprawie na ziemi.

Mary, victorious Queen of Poland

protection. Thus, the victorious queen of Poland remained a rallying-sign of hope for the prosperous future of the nation. It was under the maternal and unfailing protection of its queen and protectress that Poland entered into the second millennium of its existence.

The Liturgical Feast of Our Lady of Częstochowa Queen of Poland

One of the characteristics of the earliest spirituality of the Pauline monks, as hermits, was their ardent devotion to the Blessed Virgin. The spirit of silence and contemplation of God ("solus cum Deo solo") was the spirit of Mary who spent her entire life in the silent service of Jesus, always *keeping and pondering all these things in her heart* (Lk 2:19). The first Constitutions of the Order in 1309 strongly emphasized devotion to Mary, the Queen of the Hermits. On Saturday the monks fasted, eating only once. On the vigils of the six Marian feasts (viz. Immaculate Conception, Annunciation, Nativity, Visitation, Purification, and Assumption) they accepted bread and water only. "Ordinamus, ut sex Vigiliis Sanctissimae

Ufamy, że tym aktem głębokiej wiary i ufności, wyjednamy Kościołowi świętemu wolność, a ojczyźnie naszej Twą macierzyńską opiekę na nowe wiary tysiąclecie, Panno Chwalebna i Błogosławiona.

Przyjm naszą ufność, umocnij ją w sercach naszych i złóż przed obliczem Boga w Trójcy Świętej Jedyne. AMEN."

Jasna Góra, 3 Maja, 1966 r.

W Uroczystość Królowej Polski

Clarus Mons, 3 Maja 1966-

in solemnitate Reginae Poloniae

(Below the signatures of the Card. S. Wyszyński and of 56 Bishops follow).

Akt Oddania Polski według oryginalnego dokumentu, Polskie Seminarium-Orchard Lake, Mich., U.S.A., 1967, p. 11-31.

A shorter formula of this consecration to Mary "In Vinculis pro Ecclesia", in Polish reads:

"Matko Boża, Niepokalana Maryjo, Tobie poświęcam ciało i duszę moją, wszystkie modlitwy i prace, radości i cierpienia, wszystko czym jestem i co posiadam. Ochotnym sercem oddaję się Tobie w niewolę miłości. Pozostawiam Ci zupełną swobodę posługiwania się mną dla zbawienia ludzi i ku pomocy Kościołowi świętemu, którego jesteś Matką. Chcę odtąd wszystko czynić z Tobą, przez Ciebie i dla Ciebie. Wiem, że własnymi siłami niczego nie dokonam. Ty zaś wszystko możesz, co jest wolą Twego Syna i zawsze zwyciężasz. Spraw więc, Wspomożycielko wiernych, aby moja rodzina, parafia i cała ojczyzna była rzeczywistym królestwem Twego Syna i Twoim. Amen.", *Jasna Góra*, 9 (1965), p. 247.

Virginis Mariae fratres, qui volunt et possunt, pane et aqua jejunabunt"¹. Andreas Eggerer (the chronicler of the Order) mentions that, because of their special devotion toward the Blessed Virgin, they received many favors from the bishops and kings: "Ob sinceram singularemque animi devotionem quam (Ordo) erga Beatissimam Virginem Mariam, Advocatam promptamque Adiutricem habuit, habet et gerit"².

This ardent devotion to the Blessed Virgin animated the Pauline Fathers who arrived at the shrine of Częstochowa, in 1382. The shrine itself was dedicated to the honor of Mary: "...in honorem Beatissime Marie Virginis Deigenitricis pridem de novo erigere, fundare curaverimus pro nostra ac progenitorum nostrarum animarum salute...". The name of the monastery appears in the oldest manuscripts: *Iste liber est claustris Beatissimae Mariae Virginis Czanstochoviensis*³.

Because of the fame of the icon, the shrine soon became a place of pilgrimages "Ad quam (ecclesiam) frequenti et annua devotione tenetur concursus, propter eiusdem Beatae Mariae Virginis quae illic ostenditur Imaginem"⁴. As early as November 27, 1429, King Ladislaus Jagiełło wrote a letter to Pope Clement V and asked for indulgences for the shrine. As reason for his request he related the miraculous events wrought at the shrine by the power of God: "...quia in dicta ecclesia multorum miraculorum sepe clarent virtute Dei misteria..."⁵. In reply, Pope Clement V granted indulgences on certain days of the year, in particular on the feasts, of the Blessed Virgin: "...Nativitatis, Annunciationis, Purificationis et Assumptionis Beate Marie... et Dedicationis ipsius ecclesie festivitatibus..."⁶. The most common miracles were healings. The author of the "Translacio Tabulae..." mentions that "Stupenda prodigia quae in curatione languidorum Dominae nostrae in loco illo contingebant"⁷. One of the

¹ *The Archives of Jasna Góra* (Manuscript), No. 399, p. 49-50, cf. S. Swidzinski, *Constitutio Ordinis Sancti Pauli Primi Eremitae iuxta textum ante annum 1643 conscriptum*, historia - textus - sententia (doctoral dissertation), Bonn, 1970, p. 93.

² A. EGGERER, *Fragmen, Panis seu reliquiae Annalium*, Viennae, 1693, p. 282.

³ Cf. the oldest manuscripts in the *Archives of Jasna Góra*; S. Szafraniec, "Niepokalana a Jasna Góra", *Duszpasterz* VI (1955), p. 22a; *Zbiór Dokumentów*, op. c., p. 26.

⁴ JAN DŁUGOSZ, *Opera Omnia*, op. c., t. XIII, p. 399; *Opera Omnia*, t. I, p. 166; cf. *Monumenta Poloniae Vaticana*, t. IV, p. 55; t. VI, p. 421; *Monumenta Poloniae Historica*, t. IV, p. 449; y. VI, p. 488.

⁵ JAN FIJAŁEK, *Zbiór Dokumentów*, op. c., p. 175.

⁶ *Ibid.*, p. 176.

⁷ JAN DŁUGOSZ, *Opera Omnia*, op. c., t. XIII, p. 399; cf. *Zbiór Dokumentów*, op. c., p. 174-5; *Translacio tabule*, p. 216.

Mary, victorious Queen of Poland

earliest prayers to Our Lady of Częstochowa expresses this faith in Mary's power to perform miracles, especially physical healings:

"Micat Stella matutina radiis beneficiorum rutilat vernans rosa odore miraculorum, de montis diverticulo fragrat odor balsami per sanitates infirmorum. Non est morbus quem non curet—dum morbosum non obduret—tarda diffidentia.

Te precamur prece pia—Dei nostri Parens Maria—Dirige nos in hac (via)—Ne erremus, ne pereamus, sed feliciter transeamus—ad aeterna gaudia, et laudemus nomen tuum in saecula. Amen"¹.

In order to deepen and spread devotion to Our Lady of Częstochowa, the Pauline Fathers requested indulgences for the pilgrims on all feasts of the Blessed Virgin. In 1442 Cardinal Zbigniew Olesnicki granted indulgences on the feasts of the Visitation and the Immaculate Conception. In 1450 the same Cardinal conceded indulgences on all Marian feasts celebrated during the liturgical year. In 1463 the Nuncio of Pope Pius II allowed the Pauline Fathers to celebrate a solemn mass with the exposition of the Blessed Sacrament on all six feasts of the Blessed Virgin, including the Immaculate Conception. In the same year, the Pauline Fathers started to celebrate the feast of the *Presentation of Mary in the Temple of Jerusalem*. The celebration of this feast preceded the official acceptance in the Roman calendar (1585) by over one hundred years. Starting in 1625 the Office of the Assumption has been used as choral prayer. The lay Brothers were obligated to recite each day the *Officium Parvum de Beata*. Each morning, the antiphon "Gaude Dei Genitrix Virgo Immaculata" with its verse and prayer was recited. The rubrics of the Order recommended that the Brothers assume a kneeling position whenever the name of Mary was pronounced.

The oldest Pauline tradition shows that the Feast of the Immaculate Conception was solemnly celebrated. The first Pauline Constitutions recommended that this feast be observed with fasting and external solemnity. A living tradition of the feast of the Immaculate Conception as the "doctrina stabilis" can be traced back to the early history of the Order. At the end of the fourteenth century, Brother Joannes Posoniensis (d. 1384) was known for his public defense of the Immaculate Conception. In the beginning of the sixteenth century Brother Michael Gregorius C. Pannonius defended it in his writings and sermons.

In a Pauline manuscript missal of the fifteenth century the following prayer praises the Immaculate Conception: "Deus, qui Beatae Mariae semper

¹ *Historia Imaginis*, Ossolineum Library, No. 2607, p. 20.

Virginis Conceptionem angelico vaticino parentibus praedixisti, praesta huic familiae tuae Ejus praesidiis muniri, cujus Conceptionis Sacra Sollemnia congrua frequentatione veneretur. Per Dominum . . ."¹ The printed Pauline missal of 1514, which was approved by Pope Sixtus IV and used at the shrine of Jasna Góra, has a beautiful text written by a member of the Pauline community. It shows how deep the doctrine of the Immaculate Conception was rooted in the tradition of the Pauline Order.

"Festum Mariae veneremur hac die jugiter psallentes. Audi Virgo gregem tibi laudes canentem, Dirige gentem Conceptum tuum amantem, Conceptum praeclarum in unione sanctum. Probant, reprobant id scripta dictaque Doctorum, Quorum de grege Anselmus primus Conceptum Tuum ponit mundissimum . . .

Bernardus denique perclarus fando intima omnium praefert laude. Civibus supernis hominibus in terris disertas addit laudes, Augustinus revera sic inquit, cum de peccatis dici contigit, Non quaeri, non fari, an lapsum fecit, an legem violavit, Hildefonsus Virginem aspicit, dictis, factis, doctrinis astruit, Ut sapit et sensit quod nunquam fedam de facto contraxit. Haec sunt eloquia quae tibi placent, o Dei Patris Filia, Conceptum in matre Verbum placuit mox in te carnem sumere, A Scotho, Guidone, Richardo asseritur id ratione. Multum promittis, magis tribuis, Christifera Virgo Maria, Per daemonia submersum reduxisti tuum climonium, Et clericum subarratum revocasti actu impolutum, Helsinumque Abbatem in mari anxium ad portum salutis transtulisti vultu laetissimo.

Ob hanc causam Angla gaudio repletur conceptum Mariae solenizat in dulci iubilo, Ecclesia Romana approbat, confirmat, hoc festum sit celebrandum. Basiliensis Synodus, ordo minorum sic assistant Reginae caelorum, Regina laeta nos freta colloca ubi nunc es cum dilecto Filio in coelesti solio. Amen".

And the sequence, composed also by the Pauline Fathers, follows:

"Die laeta in qua pie recensetur Mariae conceptio, Cuius laudes persequamur nos qui tanto gloriamur Dei beneficio, Felix quidem est conceptus per quem mundus est adeptus Salutis remedia.

Quem prophetae praedixerunt Patriarchae praesenserunt inspirante gratia.

Virga florem conceptura stella solem paritura hodie concepitur, Flos de virga processurus Sol de stella nasciturus Christus intelligitur.

¹ *The Archives of Jasna Góra* (manuscript), No. 589, fol. 198.

Mary, victorious Queen of Poland

O quam felix quam praeclara mundo gratia Deo cara fuit haec Conceptio.

Qua salute destitutis redit iure spes salutis, luctus cedit gaudio.
Virga Jesse floruit Virgo Christum genuit Virgo mundi Domina,
Novo quidem ordine absque viri semine virum parit femina,
Nova mater novam prolem nova stella novum Solem nova profert gaudia.

Nova prorsus genitura Creatorem creatura Patrem parit Filia,
Nam mirandam novitatem novam quoque dignitatem ditat Matris castitatem Filii conceptio.

Gaude Mater gratiosa Mater prole generosa plena pleno gaudio,
Tu spes certa miserorum vera Mater orphanorum,
Tu levamen oppressorum medicamen infirmorum omnibus es Domina.
Te laudamus voce pari laude digna singulari,
Ut errantes in hoc mari nos in portu salutari
Sistat tua gratia. Amen".

One of the greatest Superiors of the Pauline Order, Father Martin Gruszkiewicz, wrote to all the priests of the Pauline community, in 1634, this remarkable message: "Volumus ut Paternitates vestrae specialem devotionis affectum erga Immaculatam Conceptionem Beatissimae Virginis habeant, conservent et in dies augeant"¹.

The privileges of Mary's Immaculate Conception and of her glorious Assumption led the way to the cult of her queenship. In the historical evolution the title "Queen of Poland" appears as the final result of that progress. The Mother of God immaculate and assumed into heaven was honored first as the "Queen of Heaven and Earth", then as "My Queen", and finally as the "Queen of Poland". The liturgical feasts of the Immaculate Mother of God assumed into heaven, helped foster the cult of Mary's queenship as the "Queen of Poland". The queenship of the Blessed Virgin has been preached at Jasna Góra since the first year of the arrival of the holy icon and of the Hungarian monks in Częstochowa. The icon was a representation of Mary as the queen of the universe and the queen of Poland: "... in qua imago Gloriosissimae et Excellentissimae Virginis et Dominae ac Reginae mundi et nostrae Mariae, mira et rara pictura elaborata ostenditur"².

The first steps to establish liturgical feasts were made in 1638. At the Provincial Chapter, the Pauline Fathers of Jasna Góra proposed to seek permission from the Holy See to celebrate the feast commemorating the de-

¹ *The Archives of Jasna Góra* (manuscript), No. 741, p. 360.

² JAN DŁUGOSZ, *Liber Beneficiorum*, op. c., t. III, p. 123.

position of the holy picture at Jasna Góra: "Dies Depositionis Imaginis Dei-parae Claromontanae cum certis Indulgentiis semel in anno, ut celebrari possit, apud Sedem Apostolicam procurabit"¹. On behalf of the Polish Pauline Province, Father Ruszkowski, the abbot of Paradyż made the initial contact with the Holy See, but he died before he could carry out his plans. Father Gregorius Terecki makes the following recollection: "Efficaciter fuit procuratum, sed defunctus ibi est procurator, homo piissimus Ruszkowski abbas, qui etiam composuerat officium Romae approbandum de Imagine Divae Claromontanae cum genuina ipsius historia"².

After the heroic defense of Jasna Góra in 1655 the Pauline Fathers sent to the Holy See a request to allow them to celebrate the day of liberation as the "Day of Thanksgiving" to the Blessed Virgin, the protectress of the nation. They proposed a proper Mass with the office for December 30th. With the decree of June 11th, 1658, the Sacred Congregation of Rites allowed them only to have a votive Mass with "Gloria" and "Credo", because "ob publicam causam et ratione concursus", but without the Office³. The holy Mass was solemnly celebrated with the exposition of the Blessed Sacrament, as described by Father Gaudenty Walecki⁴.

A critical factor leading to the institution of the liturgical feast of the Queen of Poland was the vow made by King Jan Kazimierz. April 1, 1656, Jan Kazimierz vowed that he would ask the Holy See for a special feast during which the proclamation of Mary as the queen of Poland could be solemnly celebrated each year in perpetuity:

"Ubi vero praepotenti tua intercessione, et Filii tui magna miseratione de hostibus, praecipue Svecis, victoriam obtinuero, voveo me apud Sedem Apostolicam procuraturum, ut Tibi tuoque Filio in gratiarum actionem quotannis dies hic sollemnis et festus, idque in perpetuum habeatur, da-

¹ *The Archives of Jasna Góra* (manuscripts), No. 741, p. 577.

² *Ibidem* (postscript added by Father Gregory Terecki).

³ "... Missa sollemnis gratiarum actionis pro liberatione a Suecis Claro Monti concessa. Fratres Eremitae Ordinis S. Pauli Primi Eremitae Conventus Claromontani Sanctissimo supplicaverunt pro licentia singulis perpetuis temporibus die 30 Decembris, in memoriam et gratitudinem solutae obsidionis solemniter Officium et Missam celebrandi; et Sanctitas Sua ad Sacram Rituum Congregationem supplicem libellum transmisit; quae Missam Votivam cum Gloria et Credo, sed sine Officio praedicta die ab Oratoribus celebrari posse declaravit, ob publicam causam et ratione concursus, Die 11 Junii 1658", *The Archives of Jasna Góra*, No. 743 (*Acta Provinciae Poloniae* t. III), p. 417.

⁴ G. WALECKI, *Posiłek zbawienny tak dla ciekawej myśli jak dla pobożnej duszy z odrobiny stołu Nazareńskiego Królowej Nieba i Ziemi zebrany*, czyli krótką wiadomość o cudownym Obrazie Najświętszej Panny Maryi Częstochowskiej, published about 1790, p. 58-59.

Mary, victorious Queen of Poland

turumque cum Episcopis Regni mei operum ut id quod promitto a populis meis impleatur"¹.

But although the victory was achieved and the country freed, the promise to institute a special feast commemorating the proclamation of Mary as the queen of Poland was not fulfilled until the twentieth century. The invocation "Królowo Korony Polskiej, módl się za nami" (Queen of the Polish Crown, pray for us) was included in the Litany of Loreto in 1656, but it was not officially approved by the Holy See. After the Papal coronation of the Madonna of Częstochowa, in 1717, the Pauline Fathers, at their Provincial Chapter held in 1723, requested from the Holy See the approval of a special mass and Office commemorating this solemn coronation of the miraculous icon, but their petition too was denied².

In 1890, the Archbishop of Lwów, Seweryn Morawski, organized the "Confraternity of the Queen of Poland", which strongly fostered and propagated the cult of Mary as the queen of Poland. This confraternity was approved by Pope Leo XIII on April 18, 1890. He also allowed the celebration of the feast of the queen of Poland but in the diocese of Lwów only and assigned for it the first Sunday of May. On November 19, 1892, Pope Leo XIII granted indulgences to the invocation: "O Most Holy Virgin, Queen of Poland, pray for us".

The invocation "Queen of the Polish Crown" was used publicly for the first time by Pope Pius X when he welcomed the Polish pilgrims in Rome, led by the Archbishop of Lwów, Joseph Bilczewski, on May 5, 1904. November 28, 1908, Pope Pius X dedicated Poland to the special protection of the Blessed Virgin and permitted the invocation "Queen of Poland" while reciting the Litany of Loreto. One year later, November 25, 1909, he approved the liturgical feast of Mary Queen of Poland; it was to be celebrated on the first Sunday of May, as a feast of first class, but only in the dioceses of Lwów and Przemyśl. The office for the feast was taken from the *Commune festorum Beatae Mariae Virginis* with the proper prayer:

"Accept the humble homage of your servants, who inhabit this land and who experienced your protection in so many severe dangers; may our faithful service please you; may your feast as the queen of Poland, given to us by Pius the Tenth, help us to know you better, to honor you with greater joy and to invoke you more often, Mary, our ever faithful guardian. Amen".

¹ A. KORDECKI, *Nova Gigantomachia*, op. c., p. 154.

² *Acta Conventus CMCz.*, *The Archives of Jasna Góra*, No. 196, p. 577.

In 1914, the feast of the queen of Poland was transferred from the first Sunday of May to the second day of May. In 1925, Pope Pius XI extended the feast to all the dioceses of Poland. It was celebrated on May 3rd. This day became for a long time a national holiday, for it commemorated the "Constitution of the Third of May, 1791". This Constitution played an important role in the life of the nation, since it recognized the Catholic Church as the official church of the country. January 15, 1930, the Holy See approved the proper Office *Benedicta es tu* and the proper mass *Gaudemus*. The Office does not contain any original elements; the hymn for the lauds is borrowed from the Office of the *Auxilium Christianorum*. The body of the holy Mass is taken from the votive Mass of the Blessed Virgin *Salve, sancta Parens*. In the *Proprium Poloniae* of 1938 it had the rank of a feast of the first class in the dioceses of Lwów, Przemyśl, and Częstochowa; in the rest of the Polish dioceses, it was held as a feast of the second class.

During World War II, because of hostile censors, the feast of the queen of Poland was not printed in the liturgical ordo. Under the date of the 3rd of May, there was no mention of the "Festum Reginae Poloniae" but only a "Festum Beatae Virginis Mariae". After World War II, the liturgical feast of the *BMV Regina Poloniae* was gradually extended to all Polish dioceses. During the *Great Novena* that prepared Poland for the celebration of the "Millennium", the so-called "Saturdays of the Queen of Poland" were introduced. Every Saturday evening, all priests in Poland were allowed to say the mass of the "Queen of Poland".

In 1962 the Holy See declared that Poland has three principal patrons: the Blessed Virgin Mary, queen of Poland, and St. Adalbert and St. Stanislaus, bishops and martyrs. Since then the feast of Mary queen of Poland, with the liturgical rank of a feast of the first class, has been celebrated by the entire Church in Poland. Since then, also, the vow made by King Jan Kazimierz to promote the feast of Mary queen of Poland has been fulfilled.

The official approval of the feast was of great importance in promoting the special feast of Our Lady of Częstochowa, or Our Lady of Jasna Góra: "BMV Claromontanae seu Czystochoviensis". One of the reasons was that the holy icon of Our Lady of Częstochowa now represented Mary as the queen of Poland, since it was crowned with the papal crowns in 1717 and the shrine itself had been a center of the cult to Mary as the queen of Poland for centuries. Even so, the Pauline Fathers wanted to have a separate feast of the Blessed Virgin under the title: "Our Lady of Częstochowa" or "Our Lady of Jasna Góra", queen of Poland.

Mary, victorious Queen of Poland

But it was not until almost two hundred years later that the liturgical feast of Our Lady of Częstochowa with its *Officium proprium* and its *Missa propria* was approved. Father Euzebiusz Rejman, prior of Jasna Góra (1903-1910) asked the Holy See for a special feast of Jasna Góra with proper Mass and Office and Octave. The Sacred Congregation of Rites, in its decree of April 13, 1904, gave permission for a feast of the first class of Our Lady of Częstochowa, but the celebration was limited to the diocese of Włocław where the shrine was located. It was assigned to the Wednesday after the feast of St. Bartholomew, because according to the tradition the holy picture arrived in Częstochowa on that day. In 1382 Easter Sunday was celebrated on April 6 and the feast of St. Bartholomew on August 27.

The feast of Our Lady of Jasna Góra was soon extended to the other dioceses. The Polish *Proprium*, printed in 1914, enumerates the dioceses in which the feast was celebrated, although in different times of the year. In the diocese of Włocław the feast was celebrated on the Sunday after August 24; in the diocese of Kraków on the Sunday after the Octave of the Assumption; and in the dioceses of Warszawa and Płock on the Wednesday after the feast of St. Bartholomew. The Office and the text of the Mass were taken from the feast of the Assumption¹. During the reform of the diocesan calendars in 1914, each diocese issued its own directives concerning the liturgical rank of the feast of Our Lady of Częstochowa. In the diocese of Włocław, it still remained a feast of the second class; in the dioceses of Kraków, Gniezno-Poznań a feast of the third class.

In 1930, the Prior General of the Pauline Order, Father Piotr Markiewicz, asked the Holy See for approval of the special Office and Mass for the feast of Our Lady of Częstochowa. His petition was strongly supported by the Primate of Poland, Cardinal A. Hlond, by the bishop of Częstochowa, T. Kubina, and by the Nuncio to Poland, Cardinal D. Marmaggi. The Sacred Congregation of Rites, in a decree of December 23, 1931, granted the concession. Four years later on January 7, 1935 the proper texts for the Holy Mass and the Office were finally approved by Pope Pius XI. The text of the Divine Office, "Ego mater pulchrae dilectionis", and the text of the Holy Mass, "Fundamenta ejus in montibus sanctis", were composed by the Pauline Fathers with the help of the Italian priests P. Cajetano

¹ (Folium separatum Breviarii): In Sollemnitate BMV. Claromontanae, Tornaci, 1909, 2 pages; cf. S. Zdanowicz, "Święta Maryjne u różnych narodów (194-1960), *Studia Warmińskie*, 1 (1964), p. 339-343.

Renzetti and P. Blasio Verghetti. In the appendix to the Roman Martyrology, for the day of August 26th, it reads:

"Festum BMV Claromontanae, cuius Imago veneranda a sancto Luca depicta fuisse traditur; et quae in Claro Monte, anno post Nativitatem Domini 1382, a Ladislao Principe collocata abhinc sub tutela Ordinis nostri manet et a nobis ut Patrona et Protectrix sanctissima pie colitur. Ejus festum a Pio Decimo Pontifice Maximo institutum, Pius Papa Undecimus ad ritum primae classis cum Octava evexit ac in toto Ordine nostro celebrari indulsit, Officio et Missa propriis"¹.

The *Proprium Poloniae* approved by Archbishop Nowowiejski in 1938, shows that fourteen dioceses accepted the feast of Our Lady of Częstochowa: in Gniezno and Poznan, it was celebrated as feast of the first class; in the diocese of Włocław as a feast of the second class; in other dioceses as feast of the third class. In seven dioceses, Chelm, Wilno, Tarnów, Łódź, Lwów, Przemyśl and Katowice, the feast of Our Lady of Częstochowa was not recognized.

During the Marian Year of 1956, which commemorated the vows of King Jan Kazimierz and their renewal at the shrine of Jasna Góra, the feast of Our Lady of Częstochowa became a feast of the first class for all Polish dioceses. The decree of the Sacred Congregation of Rites (October 26th, 1956), stated: "Dioecesium Poloniae, Sacra Rituum Congregatio, vigore facultatum sibi a SS. mo Domino Nostro Pio Papa XII, benigne annuit pro gratia iuxta preces, et festum BMV. Claromontanae in posterum ritu duplici primae classis in universa Polonia recolendum indulsit . . ."². With this decision of the Holy See, the cult of Our Lady of Jasna Góra as the cult of the Queen of Poland became most widespread. The readings of the Divine Office show Our Lady of Częstochowa as Queen of Poland, who reigns benignly over her subjected Polish people from her throne of Jasna Góra. The holy image of Our Lady of Jasna Góra, crowned with the royal diadem, represents Mary as Queen of Poland.

Although the Church in Poland has now two different feasts: the Blessed Virgin Queen of Poland, celebrated on May 3 and the feast of Our Lady of Częstochowa on August 26, practically the latter is more and more considered as the feast of the Queen of Poland. Usually the national celebra-

¹ *Appendix ad Martyrologium Romanum in qua exhibentur Patroni Ordinis S. Pauli I Eremitae*, Roma 1938, p. 11, Die 26, VIII.

² Decretum SRC, October 26, 1956; cf. *Warmińskie Wiadomości Diecezjalne*, XI (1956), No. 4, p. 4.

Mary, victorious Queen of Poland

tion of the feast of Mary, Queen of Poland, takes place at the shrine of Jasna Góra.

The homily of St. Ephrem, the deacon, read in the third nocturn of the Divine Office of Our Lady of Częstochowa, helps to understand the deep theological significance of Mary's reign in Poland. With the following words of St. Ephrem, the Church in Poland prays to Mary:

"Integra planeque pura ac casta gloriosissima Virgo Dei Genitrix Maria, Regina omnium, spes desperantium, Domina nostra gloriosissima, eademque optima et praecellentissima, sublimior caelestibus, candidior solis radiis atque fulgoribus, honoratior Cherubim, et multis oculis claris spiritibus perspicatior, sanctior Seraphim, et incomparabiliter reliquis omnibus supernis exercitibus gloriosior. Per te reconciliati sumus Christo, Deo nostro, Filio tuo dulcissimo. Tu peccatorum et auxilio destitutorum unica Advocata es et Adjutrix. Tu portus naufragantium tutissimus, tu mundi solatium, tu orphanorum susceptio, tu captivorum redemptio atque liberatio, tu aegrotantibus exultatio, maestorumque consolatio et omnium salus.

Tu monachorum ac solitariorum stabilimentum, et spes saecularium princeps atque Regina praestantissima et perquam benedicta, Puella. Tu virginum gloria, corona ac gaudium, tu mundi laetitia, o Domina honoratissima, et dominarum Domina purissima atque castissima.

Sub tuum praesidium confugimus, o sancta Dei Genitrix, sub alis pietatis atque misericordiae tuae protege et custodi nos; miserere nostri, qui sordibus peccatorum conspurcati sumus, qui sceleribus atque delictis quampluribus Creatorem, Deum nostrum et Judicem universorum, offendimus, ne adversus nos insolescat ac gloriatur satanas perniciosissimus, ne in nos insolescat ac gloriatur satanas perniciosissimus, ne in nos insurgat detestandus inimicus noster, ne servos tuos a tui spe excidere cognoscamus, neve calumniatur nos detrectantium lingua.

Non nobis est alia, quam in te fiducia, o Virgo sincerissima! Ex ulnis siquidem maternis tibi, Domina nostra, tuique clientes appellati: ne igitur a maligno satana ad inferni portas abduci nos sinas. Tu enim noster es portus, o Virgo intemerata, et praeses, o pia Auxiliatrix!

Sub tua denique tutela et protectione toti sumus: quare ad te unicam confugimus crebrisque te lacrimis, o beatissima Mater, imploramus, tibi que procedimus, suppliciter clamantes ac deprecantes, ne dulcis Filius tuus, Salvator noster et omnium Dator, ob plurima, quae commisimus, scelera e medio tollat nos, miserabilesque animas nostras, instar leonis, diripiat, aut, ficum sterilem, nos excidat".

The hymn at Lauds praises Mary as the merciful and victorious queen of the Polish nation and as the queen of peace:

"O gloriosa Virginum, Regina formosissima, Tuis dicatum laudibus, hymnum tributum suscipe.

Tuas referre gratias, haud ulla lingua desinat: nostram tuendo patriam, Mater vocaris optima.

Hanc protegens ab hostibus, Regni salus ediceris: sat hoc triumpho clarior, sceptrum Polonum possides. Gens ob vetusta crimina, diro jugo dum subditur, praestas eandem liberam, tot damna Regni sarcians.

Pacem perennem civibus, Regina pacis, impetra: averte lites, praelia, dona juvamen omnibus".

The first of the antiphons at Lauds calls Our Lady of Częstochowa *the glory of Jerusalem, the great pride of Israel, the highest honor of our people* (Jdt 15:10). The presence of Mary in the midst of the Polish people has the same significance. For over a thousand years, she was their *glory*, their *pride* and their *honor*.

The texts of the Holy Mass also underline the role of Our Lady of Częstochowa as *the guide of the nation* to be followed and to be listened to: "*And now, my sons, listen to me; listen to instruction and learn to be wise, do not ignore it. Happy those who keep my ways! Happy the man who listens to me, who day after day watches at my gates to guard the portals. For the man who finds me finds life, he will win favor from the Lord* (Pr 8:32-35).

The text of the Gospel brings up the scene of the wedding at Cana. Through Mary's intercession, Christ performed his first miracle and thus revealed his glory. Mary is represented not merely in her historical character but also in the function that has been reserved to her in the history of salvation. If John has seen a new history of creation unfold in the "seven days" preceeding Cana, he has also reserved a special place in this history for Mary, who has been addressed by Jesus as "woman". The woman of the first creation was called *life* (LXX: Zoe = *Eve*), because she was the *mother of all the living* (Gn 3:20). Mary is the mother of the new life, not only the mother of the Word become flesh, but also of all those who live in Christ (cf. Jn 14:19f). She is, in other words, a figure of the Church, the New Eve, as the tradition called her. Mary's intercessory role is efficacious only in virtue of the glorification of her Son. The Holy Church sees this intercession of Mary as bringing the people to the joys of eternal salvation at the "Wedding of the Lamb" (Rv 19:6:10). The Church in Poland in its work of salvation has been richly blessed by God's providence, because Mary was a helpful presence in a special way. The biblical message of the wedding at Cana can be applied to the salvific work of the Holy Church in Poland throughout its entire history. In this intercessory function of Mary, Polish people are called upon to listen to Mary's voice and to do whatever her Son wishes to be done: as she said to the servants at Cana:

Mary, victorious Queen of Poland

Do whatever he tells you (Jn 2:4-5). The great invitation from the first reading of Proverbs: . . . *now, my sons, listen to me; listen to instruction and learn to be wise, do not ignore it . . . happy the man who listens to me . . . for the man who finds me finds life . . .*, and the words of the Gospel: *Do whatever he tells you*, express the faith in Mary's mediation between Christ and the human race. She is the mother of God, but at the same time, she is truly the daughter of Adam and our sister, who with Christ and under Christ worked for our salvation: "Ita Maria filia Adam, verbo divino consentiens, facta est Mater Iesu, ac salvificam voluntatem Dei, pleno corde et nullo retardata peccato, complectens, semetipsam ut Domini ancillam personae et operi Filii sui totaliter devovit, sub Ipso et cum Ipso, omnipotentis Dei gratia, mysterio redemptionis" (*Lumen Gentium*, No. 56).

The prayer to Our Lady of Czestochowa, in the Divine Office and in the Holy Mass, emphasizes this exceptional character of Mary's intercession to Christ for her devotees. Her royal authority and motherly love for the Polish nation has been provided and given by God's providence as powerful armor and a sign of the final victory over evil and as the secure road to salvation.

"Omnipotens et misericors Deus, qui ad defensionem populi polonici in beatissima Virgine Maria perpetuum auxilium mirabiliter constituisti, ejusdem sacram Imaginem Claromontanam solemnem fidelium veneratione insignem reddidisti: concede propitius; ut, tali praesidio muniti, certantes in vita, victoriam de hoste maligno consequi valeamus in morte".

The feast of Our Lady of Czestochowa, victorious queen of Poland, serves as a reminder of the continuous struggles between the Blessed Virgin and the devil. That battle between the serpent, the "liar from the beginning," and the Woman, between its seed and her seed is still going on. The battle started initially in Paradise: *I shall make you enemies of each other: you and the woman, your offspring and her offspring* (Gn 3:15) and will be continued until the end of time. The devil will be enraged not only with the Woman, but also with her children: *And the dragon was enraged with the woman and went away to make war on the rest of her children, that is, all who obey God's commandments and bear witness for Jesus* (Rv 12:17).

The Old Testament accustomed us to see God's victory won by a woman. When men, with their chariots, horses and cavaliers, had been defeated, God granted victory through the weak instrument of a woman (cf. Deborah, Judith, Esther). Hence, Mary, who was humble and poor (Lk 1:46-55), was victorious over Satan. The Blessed Virgin's song of *Magnificat* thus appears as a song of victory and deliverance for all the people; this victory

and this *salvation* were personified in Jesus, the Savior, whom Mary bore in her womb. Her exultation was that of all the people singing the marvels of Jesus the Savior.

The victorious Virgin of Częstochowa has been crushing the head of the devil for centuries; she still fights him in every Polish soul from generation to generation, and thus she makes room for her Son's kingdom. Her shrine upon the beacon hill is the *Mount of Victory*; it is a great sign of victory over God's enemy, the victory given to all those who go there and receive the *Blessed Fruit of her womb* (Lk 2:42). In the holy Mass in honor of Our Lady of Częstochowa, the Church prays:

"Pro religionis christianae triumpho hostias placationis tibi, Domine, immolamus: quae ut nobis proficiant, opem auxiliatrix Virgo praestet, per quam talis perfecta est victoria". (*Secreta*)

With this confidence and gratitude in Mary's constant protection proven through the centuries, the Church prays with thanksgiving:

"Ecce Maria erat spes nostra, ad quam confugimus in auxilium, ut liberaret nos: et venit in adjutorium nobis". (*In I Vesperis, Ad Magnificat*)

CHAPTER III

THE MOTHER OF SORROWS IN THE PASCHAL MYSTERY

The role of Mary in the mystery of redemption is expressed by the pensive and deeply saddened face scarred by swords; the glorious mother of God is also the suffering messianic mother. It expresses the faith of the Church that Mary was closely and actively united with her Son in the work of redemption. She is the mother of Christ who suffered and died "for our sins" (1 Cor 15:3) and thus reconciled us with God: "Much more now that we are justified by his blood, shall we be saved through him from the wrath to come. For if when we were enemies we were reconciled to God by the death of his Son, much more, having been reconciled, shall we be saved by his life. And not only this, but we exult also in God through our Lord Jesus Christ, through whom we have now received reconciliation" (Rm 5:10-11). The mother of Jesus knew the prophecies about the suffering Messiah, and Jesus foretold his Passion: "Now we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man is to come true. For he will be handed over to the pagans and will be mocked, maltreated and spat on, and when they have scourged him they will put him to death" (Lk 18:31). The reason for that was that God "loved us first, and sent his Son as propitiation for our sins" (1 Jn 4:10) and God made him "sin for our sake" (2 Co 5:21). Though he was innocent, he took on to the very end the lot of sinners and "had to experience death for all mankind" (Hb 2:9), that "... through his blood, we may gain our freedom, the forgiveness of our sins" (Ep 1:7).

1. *The Mother of the Suffering Servant*

The holy icon of Our Lady of Czestochowa, whose face is covered with bruises and scars, surely portrays the mother of the suffering Christ, the Man of Sorrows, the suffering Messiah, the faithful "Ebed Yahweh" foretold by Isaiah in his Book of Consolation. Her afflicted face symbolizes the pitiable appearance of the suffering Servant of Yahweh.

"As the crowds were appalled on seeing him so disfigured did he look that he seemed no longer human—so will crowds be astonished at him; for they shall see something never told and witness never heard before: 'Who could believe what we have heard, and to whom has the power of Yahweh been revealed?' Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty, no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried.

But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed.

We had all gone astray like sheep, each taking his own way, and Yahweh burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, never opened his mouth, like a lamb that is led to the slaughterhouse, like a sheep that is dumb before its shearers, never opening its mouth. By force and law he was taken, would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death" (Is 52:14-15; 53:1-8; cf. Mt 8:17; Jn 1:29).

The holy image of the Black Madonna of Częstochowa tells the tragic event of 1430, when its icon was almost entirely destroyed. "... ipsam etiam imaginem gloriosissimae Dominae nostrae, auro et gemmis, quibus devotione fidelium vestita erat, spoliant. Nec spolio contenti vultum imaginis per transversum mucrone transfigunt, ac tabulam, cui imago inhaerebant, frangunt ..."¹.

During the first restoration, artists painted on Mary's face the wounds and scars which we now see, reminders of the tragedy in 1430. So, the present icon of the Black Madonna combines in itself two types of icons: the Byzantine glorious *theotokos* and the *mother of Sorrows*. The combination of these two types of icons makes the holy icon of Częstochowa more interesting in theology and Marian iconography. The scarred, wounded and saddened face of the Black Virgin of Częstochowa is also an expression of the faith of the people of God. The sadness, wounds and scars are not just those of a damaged icon, but the symbol of the suffering mother of Christ, of the *Mater Dolorosa*.

The pilgrims who visit the shrine bring along their sufferings and present them to the mother of sorrows. Thereby they find relief and con-

¹ J. Długosz, *Opera*, op. c., t. XIII, p. 399.

solation. Their most common prayer whenever they make the Way of the Cross is:

"O Jesus, who hast suffered the wounds for us, have mercy on us—And you, O Mother of Sorrows, who hast suffered with him—intercede for us". The holy image of the suffering mother of Czestochowa represents, above all, Mary as a perfect associate with the suffering "Ebed Yahweh", the Redeemer of the human race. United with her suffering Son, she fully participates in the work of redemption. Holding her Divine Son, she has a vision of all that awaits him, namely the cross and death, and she, as the new Eve, the mother of all believing shall be closely associated with him.

Let us note here how Pope Pius XII asserted that God decreed Jesus Christ to be the principle of redemption itself, with *Mary as associate*: ". . . si Maria, in spirituali procuranda salute, cum Iesu Christo, ipsius salutis principio, ex Dei placido sociata fuit, et quidem simili quodam modo, quo Heva fuit cum Adam, mortis principio, consociata, ita ut asseverari possit nostrae salutis opus, secundum quamdam recapitulationem (S. Ireneus, *Adv. haer.* V. 19, 1:PG 7, 1176 B) peractum fuisse, in qua genus humanum, sicut per virginem morti adstrictum fuit, ita per virginem salvatur; si praeterea asseverari itidem potest hanc gloriosissimam Dominam ideo fuisse Christi matrem 'delectam ut redimenti generis humani consors efficeretur' (Piu XII, *Epist. Auspicatus profecto*: AAS, 25, 1933, p. 80), et si reapse 'cum Filio suo coniuncta, eumdem in Golgotha, una cum maternorum iurium maternique amoris sui holocausto, nova veluti Heva, pro omnibus Adae filiis, miserando eius lapsu foedatis, aeterno Patri obtulit' (Pius XII, *Litt. enc. Mystici Corporis*: AAS, 35, 1943, p. 247)." (*Ad caeli reginam*, AAS, 46, 1954, p. 635.)

The new Adam, Jesus Christ, and the obedient new Eve, the Virgin Mary, have crushed the serpent's head at the moment of the Incarnation (cf. Gn 3:15; Rm 16:20), when the Eternal Word assumed flesh through the Immaculate Virgin: "The Holy Spirit will come upon you—the angel answered—and the power of the Most High will over-shadow you. And so the child will be holy and will be called the Son of God" (Lk 1:35). Mary's personal, conscious and free consent to become the mother of the Messiah meant the total acceptance of all consequences of the Incarnation. Through her voluntary assent to the messenger of God "Let it be done to me as you say" (Lk 1:38), the Blessed Virgin became a full participant in the mystery of redemption. Pope Pius X in stressing the role of Mary in the work of Christ's redemption, asserts the following:

"... Ad haec, Deiparae sanctissimae non hoc tantum in laude ponendum est quod 'nascituro ex humanis membris Unigenito Deo carnis suae materiam' (S. Bed. Ven. 1.4 in Lc 2), ministravit, qua nimirum sa-

luti hominum compararetur hostia; verum etiam officium eiusdem hostiae custodiendae nutriendaeque atque adeo, stato tempore, sistendae ad aram. Hinc Matris et Filii numquam dissociata consuetudo vitae et laborum, ut aequae in utrumque caderent Prophetarum verba: 'Defecit in dolore vita mea, et anni mei in gemitibus' (Ps 30:11). Cum vero extremum Filii tempus advenit, 'stabat iuxta crucem Iesu Mater eius', non in immani tantum occupata spectaculo, sed plane gaudens quod 'Unigenitus suus pro salute generis humani offerretur, et tantum etiam compassa est ut, si fieri potuisset, omnia tormenta quae Filius pertulit, ipsa multo libentius sustineret' (S. Bonav., I Sent. d. 48 ad Litt. dub. 4). Ex hac autem Mariam inter et Christum communione dolorum ac voluntatis, 'promeruit illa ut reparatrix perditis orbis dignissime fieret' (Eadmeri Mon., *De excellentia Virg. Mariae* c. 9)., atque ideo universorum munerum dispensatrix, quae nobis Iesus nece et sanguine comparavit" (Pius X, *Ad diem illum*, ASS, 36, 1904, p. 454).

The association and compassion of Mary so strongly underlined on the holy icon of the Black Madonna of Częstochowa represents the perfect union of souls between Jesus and Mary, whereby Jesus permitted his mother to enter the experiences of his human soul so as to undergo them with him. By her maternal compassion Mary "co-merited" for men all that Christ merited by his Passion, and for this very reason she became the "*coredemp-trix*" of the human race. Pope Benedict XV explained Mary's essential participation in the mystery of redemption with these words:

"Enimvero tradunt communiter Ecclesiae Doctores, B. Marian Virginem, quae a vita Iesu Christi publica veluti abesse visa est, si ipsi mortem oppetenti et Cruci suffixo adfuit, non sine divino consilio adfuisse. Scilicet ita cum Filio patiente et moriente passa est et paene commortua, sic materna in Filium iura pro hominum salute abdicavit placandaeque Dei iustitiae, quantum ad se pertinebat, Filium immolavit, ut dici merito queat, Ipsam cum Christo humanum genus redemisse" (Benedict XV, *Inter sodalicia*, AAS, 10, 1918, p. 182).

The icon of Częstochowa is not an icon of Mary under the Cross. But we know that the deep union of Mary with her son started with the Incarnation and lasted to the death of Jesus upon the Cross. Furthermore when Mary presented him to the Lord in the temple, making the offering of the poor, she heard Simeon foretelling that her Son would be a sign of contradiction and that a sword would pierce the soul of his mother. "Simeon blessed them and said to Mary his mother: You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is rejected, and a sword will pierce your own soul too, so that the secret thought of many may be laid bare" (Lk 2:34:35).

Mother of Sorrows

When the Child Jesus was lost and his parents found him in the temple taken up with his Father's work, they did not understand his explanation. His mother said to him:

"My child, why have you done this to us? See how worried your father and I have been, looking for you"—He replied: 'Why were you looking for me? Did you not know that I must be busy with my Father's affairs?' But they did not understand what he meant . . . his mother stored up and pondered all these things in her heart" (Lk 2:41-51).

The icon of Czestochowa shows the mother of God meditating on the future suffering of her Son, wondering why he is destined for the fall of many, why he is a sign that will be rejected. She is pondering the suffering she herself will undergo and how the prophecy of Simeon that "a sword will pierce her soul" will be fulfilled. This deep concern for the future suffering of Christ is strongly underlined in the face of the Black Madonna.

The icon is a window open to the whole divine plan of redemption. The *theotokos* with her Child in reality is the icon of our redemption, beginning with the mystery of Incarnation and ending in the mystery of Calvary. The mother of God as she appears in the icon of Czestochowa is already the mother of sorrows in her intimate association with the suffering Son at Calvary. There she stood and offered up to the Father the most acceptable sacrifice with which she wholly associated herself as Jacopone of Todi told it:

"At the cross her station keeping, stood the mournful mother weeping, close to Jesus to the last. Through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword has passed. Oh, how sad and sore distressed was that mother highly blessed of the sole Begotten One! Christ above in the torment hangs, she beneath beholds the pangs of her dying, glorious Son" (*Sequence of the Feast of Our Lady of Sorrows*).

The *beloved disciple*, St. John, placed Mary at the foot of the Cross ("Near the cross of Jesus stood his mother" Jn 19:25) as the mother of the suffering *Ebed Yahweh* who in flesh, offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence (He 5:7). On the hill of Golgotha, the mother of sorrows perfectly united herself with a maternal heart to Christ's sacrifice and lovingly consented to the immolation of the Victim which herself had brought forth. On Calvary the suffering mother in association with her Son's own self-offering, co-offered him to the Father in the redemptive sacrifice, co-suffering with him. This perfect unity of Mary with her Son at the Cross is underlined by the Council of Vatican II.

"Ita etiam B. Virgo in peregrinatione fidei processit, suamque unionem cum Filio fideliter sustinuit usque ad crucem, ubi non sine divino consilio stetit, vehementer cum Unigenito suo condoluit et sacrificio Eius se materno animo sociavit, victimae de se genitae immolationi amanter consentiens . . ." (L. G., n. 58).

Although Our Lady of Częstochowa is not depicted as standing at the foot of the Cross, nevertheless her whole attitude expresses that she is the mother who will suffer on Golgotha, where she co-offered herself for man's salvation, intimately united with her suffering and dying Son. One of the pilgrim songs expresses this belief:

"You who stood beneath the Cross, O Mary,
you who have suffered so much, O Mary.
through the suffering of your Son,
forgive us our offenses,
grant the grace of forgiveness, O Mary".

All who visit her shrine experience the grace of her intercession that comes from the mystery of Calvary; therefore both the hill of Calvary and the hill of Częstochowa symbolize the mystery of Redemption in its continuity: the graces distributed by Our Lady of Częstochowa flow from Calvary. The mother of sorrows from the top of Calvary victoriously reigns upon the top of Jasna Góra. She bears the victorious wounds, scars and cuts, the signs that she faithfully followed her suffering Son; and thus she became the worthy mother of the faithful who are also a suffering "Ebed Yahweh". She is black, wounded for our sins, but it makes her beautiful: "Nigra sum sed formosa, filliae Jerusalem, sicut tabernacula Cedar" (*Ant. ad Officium de BMV Clamontana*).

2. The Sign of the Suffering Church and of her Destiny

Mary is represented by the holy image of Our Lady of Częstochowa in her double motherhood: one virginal, filled with joy, when she brought forth Christ at Bethlehem and became the mother of the Messiah; the other sorrowful, when she was united with the suffering Servant dying on the Cross. In the former, she gave birth to Christ; in the latter, she gave birth to the faithful fulfilling the prophecy: "I will multiply your pains in child-bearing, you shall give birth to your children in pain" (Gn 3:16).

The comparison with mount Sion.

In the liturgy of Our Lady of Częstochowa, the hill of "Jasna Góra" is compared to the *holy Mount of Sion*, to the holy city of Jerusalem, where God wished to have His abode and where all people have been coming to worship their God. What the holy city of Jerusalem with its temple was for

Mother of Sorrows

the the Israelites so is the city of Częstochowa with its shrine of *Jasna Góra* for the Polish people. In the divine office on the feast of Our Lady of Częstochowa, the Church prays at Vespers:

"In days to come, the mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it; many peoples shall come and say: 'Come, let us climb the Lord's mountain, to the house of the Lord of Jacob, that he may instruct us in his ways, and we may walk in his paths'" (Is 2:1-3).

The introit in honor of Our Lady of Częstochowa starts with the words *Fundamenta ejus in montibus sanctis* (Ps 87). As Mount Sion—the city of God—(2 Sam 5:9f) was to become the sacred metropolis and mother of all peoples, so the shrine of Częstochowa became the spiritual capital of Poland where God manifests himself in a striking way through the intercession of the Blessed Virgin Mary. The introit expresses the belief that *Jasna Góra* is for the Polish people what Mount Sion was for the Israelites. God shows his predilection for *Jasna Góra* where so many people find their salvation. The psalmist exalted Sion:

"God loves his city founded on the holy mountain; he prefers the gates of Sion to any town in Jacob. He has glorious predictions to make of you, city of God! 'I will add Egypt and Babylon to the nations that acknowledge me; of Philistia, Tyre, Ethiopia "Here so and so was born" men say. But all call Sion *Mother*, since all were born in her'.

It is he who makes her what she is, he the Most High, Yahweh; 'It was here' he writes 'that so and so was born'. And there will be princes dancing there. All find their home in you" (Ps 87).

To this holy mountain of *Jasna Góra*, the sacred place chosen by God to reveal himself to the people, the divine office of Our Lady of Częstochowa applies also the text of Leviticus:

"I will set up my dwelling among you, and I will not cast you off. I will live in your midst; I will be your God and you shall be my people" (Lv 26:11).

The shrine then is nothing less than a "dwelling place of God": it is a house of God and therefore it is a sacred place filled with the divine Presence where the pilgrims come to meet him in a common worship. Therefore this place is *sacred (locus sacer)*. The pilgrims visiting the shrine of Częstochowa are fully aware of that holy Presence of God and of the sacredness of this place. The messianic kingdom of God's holy mountain is being actualized at the shrine of *Jasna Góra*. All people are called to come up to this mountain to search for the everlasting peace of God's kingdom. At this holy mountain

of *Jasna Góra* the tears of the pilgrims will be wiped away, illness will be cured; the reproach of the suffering people will be removed:

"On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure choice wines.

On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord God will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth; for the Lord has spoken.

On that day it will be said:

Behold our God, to whom we looked to save us!

This is the Lord for whom we looked;

let us rejoice and be glad that he has saved us!

For the hand of the Lord will rest on this mountain"

(Is 25:6-10).

The Symbol of the Daughter of Sion

Like the holy temple of Jerusalem, Częstochowa as shrine has become a sacred location of God's special manifestation is his work of salvation. We already explained how the icon of the *theotokos* with Christ in her arms became an icon of the mother of sorrows. With her mutilated face, Our Lady of Częstochowa stands on the hill of *Jasna Góra* as the suffering *Daughter of Sion* and as the *great sign of the suffering Church on earth, especially in Poland*. The holy image of Our Lady of Częstochowa is a visible profession of that faith, hope and charity which lead the Church towards the heavenly harbor. She stands there among the poor, humble and persecuted who confidently await and receive salvation from the Lord. As the suffering daughter of Sion is the new economy of salvation, Our Lady of Częstochowa is still bringing the people to salvation with the pains and joys of her spiritual childbearing.

Numerous texts of the Old Testament, especially the Psalms, speak of the grandeur and beauty of Mount Sion. The pilgrims marched there with joy and worshipped Yahweh in the temple. Many of those psalms serve today as an inspiration for the liturgy in the shrines and for their pilgrims.

The shrine of Częstochowa completely adapts psalm 48 in which *Sion* the mountain of God is applied to *Jasna Góra*. As Yahweh dwelt in the city of Jerusalem on the beautiful Mount Sion, so now the same God dwells upon the sacred mount of "*Jasna Góra*";

Mother of Sorrows

"Yahweh is great and supremely to be praised
in the city of our God,
the holy mountain, beautiful where it rises,
joy of the whole world. . . .
What we had heard we saw for ourselves
in the city of our God, the city of Yahweh Sabaoth,
God-protected for ever.
God, in your temple we reflect on your love:
God, your praise, like your name, reached to the ends of the world. . .
Go through Zion, walk round her,
counting her towers,
admiring her walls,
reviewing her palaces;
then tell the next generation
that God is here,
for ever and ever" (Ps 48).

Jasna Góra is compared with the *Mount Sion* and *Jerusalem*; we use the symbolic title *Daughter of Sion* to designate Mary in the mystery of Christ and the Church. We can see in Our Lady of Częstochowa the icon of the *Daughter of Sion* because of her meaning for the people of God in Poland. We can discover many parallels between the people of God in the Old Testament and the people of God in Poland. The comparison "*Daughter of Sion*"—"Our Lady of Częstochowa" thereby receives its full meaning. First of all, in the prophetic and apocalyptic literature *Sion* serves as a poetic synonym for Jerusalem (Is 2:3; Mi 4:2; Jr 26:18). Just as the capital of the kingdom can stand as a metonym for the entire country, so can the expression *Daughter Sion* or *Daughter of Jerusalem* stand for the entire nation. Having this in mind we can understand the poem of Isaiah:

"Say to the daughter of Sion, 'Look, your savior comes, the prize of his victory with him, his trophies before him'. They shall be called 'The Holy People', 'Yahweh's Redeemed'. And you shall be called 'the-sought-after', 'City-not-forsaken'" (Is 62:12).

Likewise, as we listen to the cry of lamentation over the *Daughter Sion*, the *Daughter of Jerusalem*.

"How can I describe you, to what compare you, daughter of Jerusalem? Who can rescue and comfort you, virgin daughter of Sion? For huge as the sea is your affliction; who can possibly cure you? All who pass your way clap their hands at the sight; they whistle and shake their heads over the daughter of Jerusalem. Was this the loveliest of all, this, the joy of the world" (Lm 2:13-15).

The holy Sion, the city of God (2 Sam 5:9) became a sacred metropolis and mother of all peoples because of Yahweh's free choice. Sion then is presented as the *Mother*, the fruitful spouse of Yahweh, who through Him becomes the mother of all nations.

"Yahweh loves his city . . .
he prefers the gates of Sion . . .
City of God
But all call Sion *Mother*,
since all were born in her.
It is he who makes her what she is,
he, the Most High, Yahweh" (Ps 87: 1-2.5.6).

Through the power of Yahweh, the daughter of Sion becomes very fertile. The prophet Isaiah speaks of her as of the barren wife or of a widow, but through the might of Yahweh, she becomes a happy mother of many children.

"Shout for joy, you barren who bore no children, do not be dismayed, you will not be disgraced; for you will forget the shame of your youth, and no longer remember the course of your widowhood. For now your Creator will be your husband, his name, Yahweh Sabaoth" (Is 54:4-5a; cf. Ho 1:2).

Also, the children of that privileged mother are happy and joyous. The prophet exhorts them to express their happiness for their mother:

"Rejoice, Jerusalem, be glad for her all you who love her!
Rejoice, Jerusalem for her all you mourned her!
That you may be suckled, filled from her consoling breast,
that you may savour with delight her glorious breasts . . .
At her breasts will her nurslings be carried and folded in her lap.
Like a son comforted by his mother, will I comfort you,
and by Jerusalem you will be comforted" (Is 66:10-11.13).

The prophet is fully conscious that all the beauty, glory and happiness of the Mother-Sion depends on Yahweh who made her his "princely diadem", his "delight" and his "wedded". Yahweh himself can make her shine out like dawn. The prophet puts in the mouth of Yahweh the following words of his faithful and ever pardoning love:

"About Sion I will not be silent, about Jerusalem I will not grow weary, until her integrity shines out like the dawn and her salvation flames like a torch.

The nations then will see your integrity, all the kings your glory, and you will be called by a new name, one which the mouth of Yahweh will confer.

You are to be a crown of splendor in the hand of Yahweh, a princely

Mother of Sorrows

diadem in the hand of your God; no longer are you to be named "Forsaken", nor your land "Abandoned";
But you shall be called "My Delight" and your land the "Wedded", for Yahweh takes delight in you and your land will have its wedding" (Is 62:1-4).

We already described how Częstochowa became the spiritual capital where Mary is the mother of the people of God in Poland; the icon of Częstochowa symbolizes this mission of Mary—daughter of Sion. The *Woman* in the prophetic and apocalyptic literature is an image of Israel as the *mother* of all its sons and daughters, but first of all the mother of the messianic Savior. The messianic hopes were chiefly based on the revival of the glory of the Davidic royal dynasty (2 Sam 7:1-29; Is 9:6; Mt 9:27 +; Lk 1:32-33). These messianic hopes played a very important role in lifting up the national spirit in the time of oppression and persecution. We have to understand the theme *mother Sion* as the symbol revealing a double messianic birth: the birth of a glorious child and the painful birth of all the people of God, both symbolized in Rev. 12,5 and 17. H. Cazelles studied these biblical images in the context of the whole divine plan of salvation¹ As Th. Koehler summarized these studies:

"The functions entrusted by God to His people are permanent. After they were foretold in figures, they were actualized in Christ, His Church, and His Mother; and we see it clearer today because we consider the 'analogy of faith' to be in the context of the whole revelation: Christ, His Mother, the Church, Israel, and mankind can no longer be considered as disassociated. This is the meaning of the Plan of Salvation from Adam and Eve till that Parousia, which is expected by the bride with the Spirit (Rev 22:17); it is realized in the history of salvation from Abraham till the parousia. In this context, 'the texts about the Daughter of Sion occur only as an aspect of a larger theme, the Woman in childbirth; a birth of a new people connected with the birth of the heir of David, the glorious Savior'"².

The icon of Częstochowa symbolizes both aspects of the messianic motherhood of Mary: mother of the glorious Messiah, mother of the people of God. In this image the Church contemplates her destiny, as a paschal mystery: through cross and death to a glorious resurrection. On earth, we have to understand the mystery of the cross. The woman—the mother—the daugh-

¹ H. CAZELLES, *La fonction maternelle de Sion et de Marie*, in *Maria in Sacra scriptura*, 6, 165-178.

² Th. KOEHLER, in *MARIAN STUDIES*, 23, (1972), 50-51.

ter of Sion in pain is a symbol of our own suffering. Our model is Mary the messianic mother, who through her suffering gave birth to the new messianic children. She is the type of the Church, suffering mother of all the redeemed nations. In the Old Testament, the prophet Micah announced the glorious messianic motherhood of Sion, with the Savior coming from Bethlehem (Mi 5:1; cf. 4:1 and 7); he also described its suffering aspect:

"Why are you crying aloud? Is there no king within you? Are your counsellors lost that pains should grip you like a woman in labour?

Writhe, cry out, daughter of Sion, like a woman in labour for now you have to leave the city and live in the open country. To Babylon you must go and there you will be rescued; There Yahweh will ransom you out of the power of your enemies" (Mi 4:9-10).

The holy city of Jerusalem was considered a mother giving birth to all peoples (Is 66:6-14). At the time of Yahweh's visitation, the mother Jerusalem would have to suffer shame and destruction. Ezra gives a long list of Sion-Mother's misfortunes:

"How Sion, the mother of all, is in great grief and deep affliction . . . For thou seest how our sanctuary is laid low; our song is silenced, our rejoicing ceased; the light of our lamp is extinguished, the ark of our covenant spoiled; our holy things are defiled, the name that is called upon us is profaned; our nobles are dishonoured, our priests burnt, our levites gone into captivity; our virgins are defiled, our wives ravished; our righteous are seized, our saints scattered, our children are cast out, our youth are enslaved, our heroes made powerless: what is more than all-Sion's seal is now sealed up, dishonoured, and given up into the hands of those that hate us" (IV Ez 10:20-24a).

In these texts the *Daughter of Sion* is the sorrowful mother of the people of God. This last aspect finds a full expression in the wounded face of the icon of Częstochowa. The history of Our Lady of Częstochowa shows how the icon may be considered as the icon of Mary, *Daughter of Sion* par excellence. In fact, this title means that under the various characteristics of this symbolism, Mary fulfills the prophecies and the preparation of the Old Testament, expressed in the symbolism of Sion-Jerusalem. Mary is the mother of the new messianic people of God, which is the Church. The noble, happy and sorrowful Daughter of Sion, the symbol of the chosen people of Israel found its fullest realization in the Blessed Virgin, the mother of the new Israel, the people redeemed by the death of Christ. In the sorrowful mother beneath the Cross, where she was giving birth to the brothers and sisters of her Son we recognize the suffering Mother Sion bringing forth her sons in the pangs of birth. There the prophecy of Isaiah, "Many are the

Mother of Sorrows

children of the desolate, more than of her that has husband" (Is 53:1), was fulfilled. Next to her Son dying on the Cross the suffering mother is the beginning of the holy Church as its archetype and its mother. The words of Christ, "Woman, this is your son" (Jn 19:26), ratified forever the spiritual motherhood of Mary, mother of the living. There beneath the Cross the suffering mother of Christ became a sign of the spiritual fruitfulness of the Church that with much suffering and persecution gives birth to new faithful. The holy Church walks on earth in its struggles throughout human history, fights the enemy of the people of God, imitates the endurance and compassion of the suffering mother at the Cross and brings forth the new children of God. This special aspect of the history of the Church finds in Poland and in Our Lady of Częstochowa a striking example.

Symbol of the suffering Nation

Poland's history reveals that God, in his plan of salvation, chastised people to form in them the image of Christ. The great Polish poet, Adam Mickiewicz (1798-1855), felt that, like Christ, Poland suffered for the salvation of the world to redeem the nations from their sins so that they may become worthy of freedom. He called Poland the *suffering Messiah of the nations*¹.

In the sixteenth century Poland² reached her apogee as a nation. Her frontiers extended from the Baltic to the Black Sea and fifty-five miles west of Moscow: an area as extensive as present-day France and Germany combined. Her government was the most democratic and liberal in Europe and gave asylum to people fleeing from religious and political persecution in other lands.

¹ A. MICKIEWICZ, *Księgi Narodu Polskiego i Pielgrzymstwa Polskiego* (1833), Pisma Adama Mickiewicza, t. V, Polish American Book Co. Chicago, 1943; see pp. 150-161.

² For this section see BLISS LANE A., *I saw Poland betrayed*, New York, 1948. — CARDWELL Ann Su., *Poland*. Here is the record. An American's view. Ann Arbor, Michigan, 1941. — DYBOWSKI R., *Poland*, New York, 1933, pp. 394-424. — HLOND A. Card., *The persecution of the Catholic Church in German-occupied Poland*. Reports presented to Pope Pius XII, Vatican Broadcasts and other reliable evidence. New York, 1941. — MIKOLAJCZYK S., *The rape of Poland*. Pattern of Soviet aggression. New York and Toronto, 1948. — POLAK W., *Christian Poland's Millenary*, Rome, 1966, p. 54-61. — POLAND, ed by Schmitt Bernadotte, E., ed. comp., Los Angeles, 1945. — THE BLACK BOOK OF POLAND, ed. by G. P. Putnam's Sons, New York, 1942. — URBAN W., Bp., *Ostatni etap dziejów Kościoła w Polsce przed Nowym Tysiącleciem* (1815-1965), Roma, 1966, p. 547-551. — ŻURAWSKI J. W., *Poland the captive satellite*, Detroit, 1962.

Occupying a most important position in eastern central Europe and controlling wide areas to the north and to the south, Poland was the eastern outpost of Western civilization and a vital political and religious factor in the European balance of power. Situated on the open plains of central Europe, she had no natural borders except the Tatra Mountains on the south. Wedged between the great empires of Germany and Russia, her safety rested exclusively upon her internal strength and stamina, coupled with political skill for alliances and friendly relations. Poland had to be alert to the threat of dismemberment by Russia and Germany.

In the 13th century Poland suffered the invasion of the Mongol Tatars. Prince Henry the Pious and his knights fought against the grandson of Genghis Khan, Bathu Khan, near Lignica in Silesia in 1241. During the battle the Polish prince died with nearly all of his men, but victory was so costly for the Tatars that they withdrew to the east. Europe was thus saved from the Mongolian hordes. Poland's struggle with Moslem Turks lasted even longer with both sides suffering defeats and in the process gaining a mutual respect. It was for warding off those attacks that Poland was called the *Bulwark of Christianity*.

For two centuries (the fourteenth and fifteenth), the German Teutonic Knights raided Poland and Lithuania with sword and fire. They were definitively defeated in 1410, by King Ladislaus Jagiełło at the battle of Grunwald. After that victory Poland enjoyed a measure of peace and became one of Europe's wealthiest and most influential nations for more than two centuries.

As the battle field of foreign military forces, Poland also was affected when the Protestant Reformation exploded in Germany. Calvinism entered Poland on the heels of Lutheranism and gained many converts not only among the aristocracy but even among the clergy. Protestantism, however, left Poland almost as quickly as it came, especially due to the influence of Cardinal Stanisław Hosius (1504-79). The Jesuits arrived in Poland at this time also; they translated the Holy Scripture into Polish, and influenced the social life of the country through their school. Father Piotr Skarga (1536-1612), a theologian, writer and preacher of the Diet was one of the best known Jesuits of that time. The ecumenical spirit was surprisingly present in Poland in the sixteenth century, for the Jesuits under Father Piotr Skarga gave their support to King Sigismund III in bringing unity between the Catholic and Greek orthodox churches. Enacted in 1596, the union allowed the Old Slavonic rites and ceremonies to continue. These people are known today as Greek Catholic or Uniates.

In 1573 the Jagiellonian dynasty ended with the death of Sigismund Augustus. The Polish nobles and gentry met at Warsaw to elect a new king. In succeeding years Poland was plagued by wars. Under the leadership of Stefan Batory (1576-86) and the Swedish Vasa dynasty, Poland was still able to serve as the bulwark of Christianity.

After 1648, due to internal dissensions and weakened by nearly continuous war, Poland was almost completely overrun by invaders. They poured into Poland from every side: the Ukrainian Cossacks from the east,

Mother of Sorrows

the Turks from the south; and the Swedes from the north. Polish historians refer to this period as *the deluge*. The king, Jan Kazimierz, fled to Silesia and people deserted their homes to take refuge in forts and fortified monasteries. Danger, confusion and despair reigned everywhere. It was at Częstochowa that the tide turned. It was the last isolated island of resistance, the last fortress, where Polish soldiers and the Pauline monks, under the patronage of the victorious Black Madonna, withstood a forty day siege inspiring a general revolt which ended in the expulsion of the invaders from Polish soil. Poland then flourished once more, especially under the rule of Jan Sobieski, who became famous for his aid in driving the Turks away from the gates of Vienna in 1683.

After Sobieski's death, Poland's glory declined again. The next four elected kings, who were indifferent to Poland's welfare, were imposed by foreign powers. The second half of the seventeenth century was a period of disaster. In 1772, Poland was dismembered by Frederic the Great, Prince of Prussia, and by Catherine the Great of Russia. Nevertheless, in 1791, the national spirit was kindled anew under the last Polish king, Stanislaus Poniatowski (1732-98), who proclaimed the famous *Constitution of the Third of May*, 1791, the anniversary of which is even today considered the great national holiday of Poland. Bishop Adam Krasiński, Stanisław Staszyc and Hugo Kołłątaj helped the king to write his Constitution, which abolished social class distinctions, declared all citizens equal under the law, and established the absolute freedom of religion. Catholicism was made the official religion of the nation.

The new constitution greatly disturbed Russia, Prussia, and Austria, monarchies determined to keep the *status quo*. So, they made a second partition of Poland in 1793. The remaining parcel of Polish territory, a third of its former territory, did not remain free for long. With the defeat of General Thaddaeus Kościuszko (1746-1817) at Maciejowice, the German Reichstag announced a third partition of Poland in 1795. Poland practically vanished from the map of Europe. After its dismemberment, the Polish republic did not give up the hope of throwing off the yoke of captivity. Twice the Polish youth organized uprisings, known as the *Powstanie Listopadowe* (1830) and the *Powstanie Styczniowe* (1863), only to meet defeat. The results of their endeavors were crowded prison cells, anguish and deportations to Siberia.

Poland has been called the *Land of Graves and Crosses*. The struggle of the Polish people against the tyranny of the foreign countries was reflected in literature, music and visual art. The *will* of the Polish poet K. Ujejski (1823-97) in his hymns seems to accompany the moaning wind from the steppe: "Our lamentations mount up to Thee, O Lord, with the smoke of fire and the stream of our brother's blood". Chopin's *Polonaise in E Flat Minor* is sometimes called the Siberian Polonaise. The piece opens with clank of chains and the heavy march of the exiled growing in intensity, then a rapid passage suggestive of the whistling wind, the sound of the *kibitkas* (the horse-drawn carriages for prisoners), the jingle of the harness, the accelerated beating of the horse's hoofs against the ground. The polonaise continues like a dream

of the past in the minds of the exiled, and the first themes are repeated. In Chopin's *Revolutionary Étude*, one can see Warsaw being overrun by Russians in 1831, hear the hoof beats of the Cossacks horses, the clatter of wagons, and feel terror and panic sweeping through the ancient narrow streets of the capital. There is one special type of Polish music that reflects the suffering spirit of the past: violins that wail weirdly sad yet mocking Polish melodies, heard nowhere beyond the Polish frontiers. Fiercely gay, these restless, melancholic, mystic, rebellious, sensuous and sweet melodies express what the Poles call *Żal* (a deep grief).

Poland, torn in three parts for more than a hundred years, ceased to exist. But the Polish people, though scattered and exiled throughout the world and exposed to the danger of denationalization, never ceased to struggle for their resurrection and independence. The nation supported Napoleon's armies with its Polish legions, hoping that Bonaparte would restore Poland's independence, but their hope ended in bitter disappointment; Poland still remained under the yoke of occupants until the close of the First World War. Thirty million Poles intensified their invincible national consciousness. They proved to have such a deep-rooted tenacity of national life that it has been impossible to destroy it.

After the First World War it was most difficult to set up a government in a country so long divided. In May 1920 before an army could be organized, the Bolsheviks invaded. The nation quickly realized the danger of a Bolshevik takeover and was able to stop the Red Army at the Vistula River on August 15, 1920, on the Feast of the Assumption of Our Lady. This victory has gone down in history as the *miracle at the Vistula*, attributed to the intercession of Our Lady of Częstochowa. Poland's war with Russia ended with the Treaty of Riga in March, 1921, but the country enjoyed freedom for only eighteen years. On September 1, 1939 Poland was invaded by Germany and on September 17 by Russia. Five years of severe trial, tribulation, persecution, extermination and destruction began. During the tragic years of German occupation, Poland suffered a collective martyrdom and an almost total devastation of cities, villages, churches, schools and hospitals. Millions of innocent people lost their lives. An inexorable persecution especially directed against the Polish intelligentsia denied Poles the right to their own culture. In November 1939, the Germans arrested nearly all the professors of the University of Kraków for the sole reason that the university had been for more than five hundred years a bulwark of Polish culture. All were interned in concentration camps. Thousands of Polish people died in the execution chambers of Oranienburg, Dachau, Sachsenhausen, Buchenwald, Flossenbürg, Mauthausen, Ravensbrück, Neuengamme, Natzweiler-Struthof, Gross-Rosen, Bergen-Belsen, Majdanek and the worst of all the camps of death: Auschwitz-Birkenau (Oświęcim-Brzezinka). Other regulations aimed at the systematic destruction of Polish industry and the surrender of all material resources to Germany.

At the same time, in the eastern part of Poland, the Russians organized deportations to hard labor in Siberia. This severe punishment, used formerly

for criminals and political offenders, was now administered to about one and a half million Poles, including women and children, against whom nothing could be charged except their nationality. During the course of the war, at Katyn Forest in April 1943, Hitler's armies discovered the mass graves of 4,423 Polish reserve officers, doctors, lawyers, writers, priests and students,—the intellectual elite of the Polish nation. Another 10,000 Polish officers disappeared without a single clue to their whereabouts.

The sharpest hatred and persecution was reserved for the Church and its leaders. During those five years of Poland's agony, hundreds of churches were damaged or destroyed. Thousands of priests, brothers, seminarians and sisters were killed. The intensity of the persecution varied from one region to another. It was more acute in areas incorporated into the German Reich, where the Church was brought to the brink of total destruction. In the diocese of Poznań alone, 213 priests out of 681 died in prisons and death camps. Out of several hundred churches only 45 remained open. The dioceses of Pomerania (Pelplin) and Włocławek were hit even harder. In the diocese of Pelplin 193 priests were murdered in the fall of 1939. Altogether, 374 of 634 priests perished, 82 of them in prisons and concentration camps. In the diocese of Włocławek, at the end of the German occupation, of 433 priests active in 1939, only 180 remained alive. Many of them could not exercise their pastoral work and were forced to escape to other countries. At least eight bishops were put in prison or death camps; four of them were killed by inhuman tortures. From the religious orders, 244 priests, 186 lay brothers and 66 seminarians lost their lives in the Nazi persecution. In the death camp of Oswiecim, Father Maximilian Kolbe, the Franciscan founder of the town of "Niepokalanów (the town of the *Immaculata*), died a martyr by offering his life to save the father of six children. There were also many victims among the sisters. The Sisters of the Adoration of the Blessed Sacrament were buried alive under the ruins of their bombed church in Warsaw. More than a dozen Sisters of Nazareth were shot to death near Grodno in northeastern Poland. According to reliable estimates about 5,000 Polish priests passed through the German prisons and concentration camps. In May, 1965, in the largest church in Poland, St. Mary's Church in Gdańsk, a memorial chapel was dedicated to the memory of 2,214 priests who lost their lives as a result of the Nazi persecution¹.

But in the letter of the Polish bishops addressed to the German bishops on November 29, 1965, one can see the spiritual power of Christian forgiveness and reconciliation:

"We recall Poland's terrible night, not to reopen wounds which may not have yet healed, but only to point out that one should try to understand us and our present situation, and our way of thinking. We are striving to forget. We hope that time, the great healer, will slowly close up our spiritual wounds

¹ There is a large bibliography about the Polish Catholic Clergy who died or survived the Concentration Camps. Cf. St. PODLEWSKI, *Wierni Bogu i Ojczyźnie. Duchowieństwo katolickie w walce o niepodległość Polski w II Wojnie Światowej*, Warszawa, 1971, p. 448-451.

... despite the situation which is almost hopelessly burdened by the past, even because of it, most Reverend Brothers, we are calling to you: let us try to forget! ... If a true good will exists on both sides, and that can not be doubted, then a serious dialogue must succeed and must bear in due time good fruit, despite all the difficulties"¹.

The betrayal and suffering of the Polish people, a people passionately devoted to liberty, did not kill their ideals: *For our freedom and yours*². No other nation in Europe has suffered so much and yet displayed a higher sense of international morality and love of freedom for all.

Poland, called by President Roosevelt "an inspiration of the free nations", played a significant role in World War II. Even the historic *Battle of Britain* was won with outstanding help from Polish fighter squadrons. The Polish armed forces were the third largest group in the allied camp, smaller only than those of the United States and the United Kingdom. An underground Home Army, 300,000 strong, officially considered an allied and combatant army, formed the strongest organized resistance movement in the world. Poles fought in their enemy-occupied country and in their 63 day-long Warsaw uprising of 1944, as well as in the famous battles of Narvik, Tobruk, Falaise, Arnheim, Ancona, Bologna and Monte Cassino. But at the end of World War II, Poland was again betrayed and abandoned by her allies and finally found herself under the yoke of Russian domination. Early in 1945, Franklin D. Roosevelt, Winston Churchill and Józef Stalin met in Yalta. It was agreed that a new government would be set up in Poland, but as expected, the Russians did not allow free elections. As a result of the Yalta agreement, millions of Poles ended up under the communist domination and underwent a new slavery, which they endure to the present.

The post-war Polish communist government found the Catholic Church strong and faithful. The Communists demanded the appointment of their own candidates as bishops for the new territories and forbade the Church to teach religion in the schools. In 1953, the Cardinal-Archbishop of Gniezno, Stephen Wyszyński, the Primate of Poland, was imprisoned and many bishops and priests as well; but these actions only encouraged the loyal Poles to rally against the Red oppression. The culmination of this resistance took place at the shrine of Częstochowa where over a million pilgrims assembled on August 26, 1956 and renewed the vows of the nation. As if in answer to their prayer, the Poznań riots for "bread and freedom" took place, shortly afterward, followed by a revolt in Warsaw. The Soviets were forced to allow freedom of expression, suppress police terror, stop forced collectivization, and finally, conclude a treaty with the Catholic Church. Władysław Gomułka assumed leadership of the country and released Cardinal Wyszyński from prison. United with their spiritual leaders, the faithful Poles demonstrated

¹ LISTY PASTERSKIE EPISKOPATU POLSKI, 1945-74, pp. 829-836. — PESZKOWSKI Zdzisław. *Poland's adventure in grace one thousand years 966-1966*. Orchard Lake, Michigan, 1966. Eng. tr. p. 50-51.

² cf. POLAND, ed. by Schmitt Bernadotte, E., ed. comp. Los Angeles, 1945, p. 448.

Mother of Sorrows

their constant and unconquerable love of God and country, witnessing to Christ and defending the Christian civilization in Europe.

During those thousand years of Poland's history one can ask from where the nation drew the strength to survive and to remain a flourishing Catholic country. There may be many reasons for this moral and spiritual resistance, but one of them, the most obvious, was the fervent love and devotion to the Holy Virgin, especially to the Black Madonna of Częstochowa, who became a national symbol of compassion and unity within the suffering nation. The wounded image of the Black Madonna was for the Poles a visible sign of Mary's presence among them, the presence of a mother who suffered with them.

By God's loving Providence, which leads all people to salvation, the Blessed Virgin was given in a special way as the protectress of the Polish people during their journey to the eternal country, as expressed in the liturgical prayer on the Feast of Our Lady of Częstochowa:

Omnipotens et misericors Deus, qui ad defensionem populi polonici in beatissimam Virgine Maria perpetuum auxilium mirabiliter constituisti, ejusdem sacram Imaginem Claromontanam solemnem fideliū veneratione insignem reddidisti...

Devotion to the Black Madonna of Częstochowa is so deeply embedded into the soul of the Polish people that it has become an essential part of their spiritual and national life. For the Polish nation the history of salvation is reflected in the image of the Holy Virgin of Częstochowa, wounded, saddened and filled with compassion and tenderness. Her scarred face became a symbol of its suffering. The holy icon of the Dark Virgin is deeply united with the Polish nation throughout the course of centuries, especially in its days of trial and national turmoil. Every important event of Poland's history is marked with a major intervention of Mary. Thus the history of Our Lady of Częstochowa is intimately bound up with that of the nation itself. Legend as well as historical facts are so beautifully intertwined that it is quite often impossible to distinguish between the patriotic and religious themes. At times, one fears that perhaps the nation is not sufficiently aware of the universal character of the Marian devotion and the transcendent role Mary plays in the salvation of all mankind. For this reason, the Polish pastorate is continually attempting to give a better and deeper understanding of revelation and of the entire history of the Church.

It was in a living and vivifying atmosphere of six hundred years that the religious life of the nation developed and shaped its national character in the piety to Our Lady of Częstochowa. Cardinal Stephen Wyszyński not only confided all Poland to the queen of Poland, but ardently insisted that, through the intercession of the Dark Madonna of Częstochowa, the entire nation should become more and more Christ-like. He has well immortalized the sentiments felt by the Polish nation throughout the last three hundred years:

"For so long and so often in so many letters and speeches I have repeated again and again, that our strength is in the mother of us all, Our Lady of the Bright Mountain".

Recalling past crises in Poland's history, the Cardinal pointed out that "when the nation found itself in extreme peril, when left to its own resources, it placed all its hope in *Jasna Góra* where there reigns the *Auxilium populi polonici*, the *Holy of Częstochowa*"¹.

How should one characterize Polish Marian piety in all its rich complexity, in its varied manifestations, especially in the naive forms of the devotion of the faithful? At times, the love of Mary gives rise to the greatest acts of heroism; other times, there seems to be nothing external; the results are hidden as supernatural realities, which might be called a "climate" for the realization of God's saving action upon souls. The Polish Marian cult, emotional *par excellence*, does not care much for attitudes or formulations overly intellectual or mental. However, it rests on solid, doctrinal grounds, and it is always focusing on faith and true Christian life.

The mother of the redeeming Messiah and of all the redeemed children of God reigns upon the top of *Jasna Góra* among the children of God in Poland. In a special way, she shares their destiny and leads them to salvation. Thus, the holy image of the suffering mother of Częstochowa stands for all Polish people as a visible sign of the invisible presence of the Mother of Sorrows, who still deeply suffers with her nation. The wounds of the nation are discovered and seen in the wounded and scarred face of its mother and queen of *Jasna Góra*. These sacred wounds on her face symbolize the wounds of her nation. Therefore, the history of Poland is perfectly reflected and viewed on the face of Our Lady of Częstochowa; it expresses its glorious past, its suffering; it is the source of continual renewal of faith and hope for the future of the nation and the final victory of Christ's Cross erected on the Polish land a thousand years ago.

During the times of trial, neither Warsaw, nor Cracow, nor Poznań, the great centers of Poland, could rule the nation. After so many years of oppression nothing could unite the dismembered country governed by three neighboring nations. This unity was found at *Jasna Góra*, at the throne of the queen and mother of Poland. Here at the feet of the Mother of Sorrows, the broken and dismembered country found its consolation and strength for survival. The nation prayed to her to heal its wounds and Mary gave aid and comfort. The very thought that the Mother of Sorrows suffered with them gave them courage and trust in the will of God, who used these sufferings to save them and other nations.

What became of the unfortunate and forsaken prisoners in concentration camps, jails, coal mines, and Siberia? What was the reaction of those who were condemned to slave labor? During the many wintry nights, far away from their country, the minds of the imprisoned, exiled and persecuted Poles were illuminated with the memory of the suffering Madonna of *Jasna Góra*. The Black Madonna was a spiritual tonic to those condemned to the coal

¹ P. KENNEDY, O.F.M., "Jasna Góra-Spiritual Capital of Poland . . . Help of the Half-Defeated", in: *The Immaculate*, vol. 17 (1966), p. 15-20. On S. WYSZYŃSKI, Card., *Wielka Nowenna Tysiąclecia*, Paria, 1962, p. 40.

mines. On the coarse and gloomy subterranean walls the vision of Our Lady of Częstochowa with Child was seen amid rays brighter than the sun. The faithful knelt and with outstretched hands, prayed in a firm voice to the victorious Queen of Jasna Góra. After each of these visions they were comforted in spirit, their fears quieted, their wounds healed as if by a soothing balm. For that reason they accepted their suffering, offered it to God for the satisfaction of the sins of the nation and prayed for its liberation.

A painting of a famous Polish artist, Arthur Grotter (1837-67), represents a Polish girl sent to hard labor in the mines, chained to a wheelbarrow; she is praying to Mary and has a vision of the queen of Jasna Góra, who consoles and strengthens her. It is a symbol of the Polish soul, amid the purifying suffering, awaiting deliverance through Mary's powerful intercession. Thus, Mary unified the divided nation, consoled its sorrows, and lessened its troubles. From Jasna Góra, she increased the nation's courage and strengthened the faith to carry Christ's Cross to the very end.

One hundred and forty years of occupation and enslavement can be seen now as a divine trial in the plan of the Providence directing everything toward man's salvation. As Professor Oscar Halecki, in *A History of Poland*, wrote:

"The Poles of the eighteenth century could not remedy this situation, because they had no longer the deep religious faith which had animated their ancestors who defended the frontiers of Christianity. Hence, Providence sent them a great ordeal to purify the national soul and give their sons to behold in the humiliation of expiation a new historical mission, worthy of a great past"¹.

This renewal and purification of the nation was connected with the deep devotion to the Mother of God and Our Lady of Częstochowa. The Polish writer, Henryk Sienkiewicz (1846-1915), in his *Potop* puts in the mouth of Father A. Kordecki these words of truth:

"Although our nation fell very low, although it wallows in sin, even in sin there is some limit which can not be overstepped. Our nation left its king and its republic abandoned, but it did not neglect to honor its mother, patroness and queen. Our enemies scoff at us and ask what is left of our ancient virtues. I answer: they are all lost! Yet something remained, namely faith and devotion to the most holy Virgin; on this foundation the rest can be rebuilt"².

¹ O. HALECKI, *A History of Poland*, New York, 1966, p. 213.

² The original Polish text reads:

"Jakkolwiek naród nasz nisko upadł, jakkolwiek w grzechu brodzi, to przecież i w grzechu samym jest pewna granica, której nie śmiałyby przestąpić. Pana swego opuścił, Rzeczypospolitej odstąpił, ale Matki swej, Patronki i Królowej cześć nie zaniechał. Szydzi z nas i pogardza nieprzyjaciół, pytając, co nam z dawnych cnót pozostało? A ja odpowiem: wszystkie zginęły, jednak coś pozostało, bo pozostała wiara i cześć dla Najświętszej Panny, na którym to fundamencie reszta odbudowana być może", H. SIENKIEWICZ, *Trilogia* (Potop).

The hope of a resurrected Poland through the intercession of the Queen of Częstochowa was strongly expressed in Polish poetry, especially during the period of romanticism and emigration. It is interesting that a young poet, J. Słowacki (1809-1849), who received no Catholic education, dedicated one of his first poems to the Blessed Virgin and asked her to bring back freedom to his country:

"O Mother of God, ever Virgin!
Hear us, O Mother of God,
This is the song of our forefathers.
The dawn of freedom shines forth,
The bell of freedom rings loud,
The blood of a free people flows, O Mother of God!
Bring the blood of the free people to the throne of God"¹.

A. Mickiewicz (1798-1855) in his epic poem *Pan Tadeusz* expresses the same hope that after the collapse of the "Powstanie Listopadowe" and the "Powstanie Styczniowe," freedom will be restored. Forced to leave the country, he begs the Holy Virgin of Częstochowa for his return to a freed country

"O Holy Virgin, who defend the "Jasna Góra" of Częstochowa, And shine in the Ostra Brama! You, who protect the castle of Nowogródek with its faithful people; You, who miraculously cured me as a child, when my crying mother offered me to your protection. Then I was able to walk to your shrine to thank you for my healing. So, some day you shall bring us back to the fatherland's bosom"².

¹ The original Polish poem reads:

"Bogarodzico Dziewico!
Słuchaj nas, Matko Boga,
To ojców naszych śpiew.
Wolności błyska zorza,
Wolności bije dzwon,
I wolnych płynie krew,
Bogarodzico!
Wolnego ludu krew
Zanieś przed Boga tron", J. SŁOWACKI.

² The original Polish text reads:

"Panno Święta, co Jasnej bronisz Częstochowy
I w Ostrej świecisz Bramie! Ty, gród zamkowy
Nowogrodzki ochraniasz z jego wiernym ludem!
Jak mnie dziecko, do zdrowia powrociłaś cudem,
Gdy od płaczącej matki pod Twoją opiekę
Ofiarowany martwą podniosłem powiekę,
I zaraz mogłem pieszo do Twych Świątyń progu
Iść za wrócone życie podziękować Bogu,
Tak nas powrócisz cudem na Ojczyzny łono". A. MICKIEWICZ, *Tan Tadeusz*.

Mother of Sorrows

A strong belief that the Blessed Virgin, the queen of Częstochowa, suffers with the nation and that she is the only guarantee of its independence was also emphasized in the poetry of Z. Krasinski (1812-1859). In his hymn to the queen of Poland he wrote:

"Queen of Poland, Queen of the Angels,
You, who have suffered so much,
While your Son descended to this valley of tears,
Shorten the torments of tortured Poland!
Queen of Poland, Queen of Angels.
Extend over her the rainbow of your protection,
Unstrap her hands from the torturer's wheels,
Be to her an angel now and forever!
Queen of Poland, Queen of Angels,
Lily without stain, Morning Star,
Pierced with the sevenfold sword of sorrow,
You know heart-breaking despair!
You know the Cross, the nails, the wounds, the thorns,
You know the blood, the tears,
You know the pain of agony . . .
Be to us an angel now and for ever!
Queen of Poland, Queen of Angels,
This world is being torn assunder,
But none of its torn parts,
Prays to you any more!
Only we, who burn at the stake,
Still send our cries to you,
You shall recognize your subjects by their voices,
Be our angel now and for ever"¹

¹ The original Polish poem reads:

"Królowo Polski, Królowo aniołów,
Ty, coś na świecie przeboleła tyle,
Gdy Syn Twój zstąpił do ziemskich padołów,
Skróć umęczonej Polsce Twej mąk chwile!
Królowo Polski, Królowo aniołów,
Rozłocz ponad nią teczę Twej opieki,
Odwiąż jej ręce od katowskich kołów,
Bądź jej aniołem teraz i na wieki!
Królowo Polski, Królowo aniołów,
Lilio bez zmaży, Ty gwiazdo poranna,
Mieczem boleści siedmiokrotnie ranna,
Wiesz, co rozpaczy wrzący w sercu ołów,
Co krzyż i gwoździe i rany i ciernie,
Wiesz, co krwi ziemskiej i łez ziemskich ciekł
I jak konania ból boli niezmiernie . . .
Bądź nam aniołem teraz i na wieki!

Foreseeing the revival and independence of the country through the intercession of the Queen of Częstochowa, Z. Krasinski reveals her in a unique vision as the suffering Queen, dressed in the Polish national colors, as *the widow for her nation*.

"There from hues of blues and reds,
A veil surrounds her now,
And on ground of pearls and flowers,
Shines a diamond crown . . .
Crossed on chest are folded hands,
Golden stars in bosom's embrace,
Do you know her now?
Hail, hail—it is the Queen,
Long a widow for her nation,
She returns today wearing the crown,
Which in Polish Częstochowa,
Our forefathers gave her long ago,
These fathers whom through the floods,
She led . . .
'Why have you forsaken me, (shouting), O God!'
O people, who ruled the half of the world,
There is no tomb for you with your eagles . . .
O Good Mother, Queen of Poland,
Pray for us!"¹.

Królowo Polski, Królowo aniołów!
Lecz wiesz zarówno, jakim blaskiem płonie
Ukrzyżowany— wniebowzięt po zgonie:
Nie daj nas ściegom piekielnym na połów!
Nieśmiertelnymi na śmierć zbrojna leki,
Wykaż znowu śmierci na nas, że jest niczym,
Wskrześ nas, o Pani, przed świata obliczem,
Bądź nam aniołem teraz i na wieki!
Królowo Polski, Królowo aniołów!
Ten świat się rozpadł i rozdziera siebie—
Lecz żadna z jego rozerwanych połów
Już się nie modli, o Mario, do Ciebie.
My jedni tylko, paląc się na stosie,
Wciąż ślemy modły w Twój bezmiar daleki—
Poznasz, Królowo, poddanych po głosie:
Bądź nam aniołem teraz i na wieki! Z. KRASIŃSKI, *Hymn*.

¹ The poet sees Our Lady of Czestochowa as the suffering queen with her nation; during the partitions of Poland, she is called "the widow for her nation". The Polish version reads:

"Witaj, witaj, to królowa,
Po swym ludu długo wdowa.

Mother of Sorrows

Stanisław Wyspiański (1869-1907), a well-known Polish artist and poet, in his drama *Królowa Korony Polskiej* (The Queen of the Polish Crown), puts the following words in the mouth of king Jan Kazimierz:

"Under your protection we flee, O Holy Mother of God . . .
O Holy Virgin, as you turn your large, black eyes
Toward us and see our land dissolving in tears,
Take my jewels, take my crown, as a gem of the land; let no one dare to take
it away from you . . .
No, I am not worthy of any insignia of royal dignity,
Before you—O Mother of God.
Before you the poor people kneel in misery and despair,
The people of God of this Polish land,
In me they humble themselves at your feet,
O Mother of God and Virgin . . .
Our most gracious Lady,
Give us a brotherly love,
To avoid a haughty pride,
So we should feel equal before your glory;
Give us the will to bring liberty to the peasant huts,
That the shabbiest farmer feels free by his own choice,
And that, engulfed in a tender flame, he serves you
Lady . . ."1.

I dziś wraca w tej koronie,
którą w polskiej Częstochowie,
Niegdyś dali Jej ojcowie.
I tych ojców przez te tonie,
Hen prowadzi", Z. KRASIŃSKI, *Przedświt*".

¹ The Polish version as follows:

"Pod Twoją obronę uciekamy się, Święta Boża Rodzicielko . . .
O Panno święta, jak oczy Twoje czarne, duże
kierujesz po nas i widzisz kraj we łzach,
bierz moje klejnoty, bierz moją koronę,
jak klejnot kraju, pod Twoją obronę,
niech się nikt nie waży jej Ci odebrać!
.
Nie—jam nie godzien oznak dostojenstwa
przed Tobą—Matko Boża.
Wędzy lud biedny,
w rozpacz
do Twych rzuca się stóp—
Lud Twój boży
na całej polskiej ziemi
we mnie do Ciebie się korzy,
Bogarodzico, Dziewico!
Równi w obliczu Twym

Another Polish dramatist, Lucjan Rydel (1870-1918) in his drama entitled *Polskie Betlejem* (The Polish Bethlehem) represents the queen of Poland as kneeling down with folded hands and interceding for her suffering people. Her Son shows his pity because of his mother's supplications.

"My Son and my God, behold, on behalf of my subjected people, I fall on my knees before your Majesty,
I am torn into dust; and with eyes filled with tears, I beg for my people!
They call me their Queen,
This people is poor but remains faithful to me,
But their golden crown on my head hurts me with its thorns;
Its pearls are made out of tears, its rubies out of blood,
Its gold is heavy like the iron shackles . . .
O, my Heavenly Son! My earthly sons are a prey to their enemies!
Look, the whole of Poland flees under my mantle,

o litość Cię błagamy,
litości, Królowo-Dziewico!

.
Przysięgam Ci, niebios Królowo święta,
Maryjo pełna łask,
Niepokalanie poczęta,
Królowa mego królestwa
przeze mnie dziś nominowana,
obronić kraj mój zewsząd ciemniony,
wyzwolić lud mój prosty uciśniony,
wypędzić wrogów z granic korony,
w cześć podać obraz Twój święty!

.
Panienko Ty nasza miłościwa!
daj nam tę miłość bratnią,
niech dumy nie będzie w nas płócej,
niech poczujemy się równi
przed glorią Twoją;
daj nam tę wolę,
byśmy wolność nieśli
do chat kmiecich.
Niech najlichszy rolnik
będzie wolny przez wolę własną
i niech serdecznym goreje płomieniem
ku Tobie Panno!
Ty nad polską rolą
roztocz promienną miłości zasłone;
ponad polami
płyni niebiosami,
nad czołem noś polską koronę!" S. WYSPIAŃSKI, *Królowa Polskiej Korony*. Cf.
Matka Boska . . . , II, 138/40.

Mother of Sorrows

And with head bent under the enemy's yoke,
Cries out in its tortures:
Mother! Mary!"¹.

The wounded image of the Black Madonna of Jasna Góra has become an image and a symbol of the wounded nation. For many Polish writers and poets this holy image of the suffering Madonna served as an inspiration of faith to understand how the *sorrowful queen of Częstochowa identified herself with her nation*. Thus, Wacław Rolicz-Lieder (1866-1912) prays to the suffering queen in his poem *O Matko Boska* (O Mother of God).

"O Mother of God, O Polish mother,
As knight's pectoral, or hanging on our walls;
You became rusty because of our longing,
And still wear two slashes on your face.
At Jasna Góra, where your reign was most famed,
And from where you led the Polish armies,
To the frontiers of the beloved country"².

¹ The Polish text of the drama reads:

"Synu mój, oto ja na czele
poddanych moich padam na kolana,
W proch się przed Twoim majestatem ściele,
Łzami zalana!

Królową swojej Korony mnie zowie
Naród ten biedny, co mi służy wiernie,
Lecz ta Korona złota na mej głowie—
Rani jak ciernie!

Bo z łez jej perły, ze krwi jej rubiny,
Złoto jej ciężkie, jak kajdan żelastwo . . .

Synu Niebieski, ziemskie moje syny
Są wrogów pastwą!

Patrz, cała Polska pod mój płaszcz się garnie

I z pochyloną w jarzmie wrogów szyją,

Jękiem się skarży na swoje męczarnie:

Matko! Maryjo!" L. RYDEL, *Polskie Betleem*. Cf. *Matka Boska* . . ., II, 144.

² The Polish version:

"O Matko Boska, polska, ryngrafowa,
Gwoździem kreślona, co wisisz na ścianie;
Od naszych westchnień cała zardzewiała
Jesteś i cięcia dwa nosisz na twarzy
Na Jasnej Górze, której królowanie
Nad pospolitą Rzeczą sławne było;
Która rycerstwo w dzień potrzeb orężnych
Wiodłaś na kresy kochanej ojczyzny;
Przed którą w środy postne i soboty
Cicho migoce płomyk miłosierny;

Another poet of the nineteenth century, Ferdynand Kuraś (1871-1929) sends the following prayer to Our Lady of Częstochowa and asks her for faith and perseverance in the days of trial:

"To you O Mother of the heavenly spheres,
We send words of supplication:
Break up the chains of our humbled country!
Because of the sins of our forefathers,
The yoke of slavery presses us down too long,
And the false world cries shame upon us!
O Mother, O Mother! Was it our fault?
Was it so great before the Lord's sight?
That our scourged country still lies in the tyrant's power!
Whether the blood of our children flowing
Through the centuries, will never stop?
O Our Mother, O Our Dearest Mother
Let us not perish!
Your Son was also tortured on Calvary's hill,
And from the Cross He mournfully complained
To his Father, that the chalice of his suffering could be removed.
Likewise, the Polish people cry out for your help, that you would shorten
Their pains—O clement Mother, bring freedom back to our country"¹.

Maj upachnioną kwieciami schyla głowę:
Niechaj w obliczu Twoim zardzewiałym
Szczegną poczwierze, wierszask staropolski,
Siewca urocznych ziół—ludzki—potrzebny". — W. ROLICZ-LIEDER, *O Matko Boska*. Cf. *Matka Boska* . . . , II, 130.

¹ The original reads:

"Do Ciebie, Matko w niebiańskiej wyżynie,
Zanosim prośby błagalnymi słowy:
Znękaną naszą racz polskiej krainie
Skruszyć okowy.
Za winy przodków zbyt długie już lata
Jarzmo niewoli srodze nas uciska,
Od fałszywego znosim przy tym świata
Uragowiska.
O Matko, Matko! Czyliż nasza wina
Tak bardzo wielka przed obliczem Pana?
Ze dotąd nasza znękana kraina
W mocy tyrana.
Czyż krew jej dzieci, wieki przelewana
Nigdy już, nigdy nie przestanie płynąć? . . .
O Matko nasza Matko ukochana—
Nie daj nam zginać!
Twój na Golgocie Syn Boży męczony
Ojcu się swemu gorzko z krzyża żalił,

Mother of Sorrows

Waiting for the liberation of the country, the Polish people prayed to their queen of Częstochowa that she would take over its future history. Before World War II erupted, the great Polish poet, Zdzisław Debiński (1871-1931) prayed to the Holy Virgin of Częstochowa:

"Hail Mary, Queen of Poland, Lady of Częstochowa! Your people are with you. You are blessed among our people for ever and ever. You are our consolation and our advocate."

Holy Mary, Mother of God, pray for us now and at the hour, when the soul of the Nation shall wake up and shall demand its rights before the whole world. Do not abandon us in our necessities and your grace and mercy do not spare. Amen".¹

During World War II, a war of many nations, from which Poland expected to regain its independence, Polish poetry again had the same vision of Mary, the suffering queen of Poland. An anonymous poet writes that the holy Virgin of Częstochowa was present among the soldiers.

"There she was seen by our soldiers in the trenches, she wore a crown and had clotted blood on her feet, they saw her, those dying in the Polish forests and mud . . . And where death reigned yesterday, today the song soars . . . 'Bogurodzica Dziewica' highly favored by God"².

The purpose of this realistic poetry is to point out the intimate connection between the sufferings of the nation and those of Christ and his mother. It

By tym cierpieniem kielich przepelniony

Odeń oddalił,

Tak naród polski łaski Twojej wzywa,

Cierpienia jego byś raczyła skrócić—

Ojczyźnie naszej, Matko litościwa—

Wolność racz wrócić". F. KURAŚ, *Modlitwa*. Cf. *Matka Boska* . . . , II, 144/5.

¹ The original text reads:

"Zdrowaś Mario, Królowo Polski, Pani Jasnogórska!

Twój lud z Tobą. Błogosławionaś jest w naszym narodzie po wieki wieków. Pocieszycielko smutnych,

Orędowniczko strapionych.

Święta Mario, Matko Boża, módl się za nami teraz i w godzinie, kiedy się zbudzi dusza narodu i o swe prawa przed obliczem świata upomni.

Nie opuszczaj nas w potrzebie, nie szczędź łaski i miłosierdzia swego. Amen.

Z. DEBIŃSKI, *Zdrowaś Mario Królowo Polski*.

² The original Polish text reads:

"Już Ją widzieli idący żołnierze w okopach

Koronę miała na głowie i krew zakrzepłą na stopach,

Już Ją widzieli idącą w przedśmiertnych swoich tęsknotach,

Ci, którzy z ran umierali w polskich borach i błotach . . .

I tam gdzie śmierć była, dziś pieśń pod niebo

się wzbija: Bogurodzica Dziewica, Bogiem Sławiona Maryja".

is an attempt to discover a fuller sense of the collective suffering of a nation bearing the Cross after Christ. The imitation of the crucified Christ binds not only the single Christian as an individual, but also the whole Christian country.

"(It) revived the failing faith and hope of the Polish people by giving them a reason for believing in their ultimate national resurrection. They (poets) taught that the Poles were a chosen people called upon to suffer crucifixion, even as Christ had suffered, because they had stood for and fought for a great, universal cause, the cause of human freedom; that even as Christ rose from the dead, so, inevitably Poland must rise, and that the day of its resurrection would usher the day when justice, liberty, and love would rule the whole world—the kingdom of God on earth. Upon that faith in Poland's resurrection was founded the mystic nationalism of the emigration known as Messianism, which gave to the poetry of the era its peculiar beauty, character, and importance"¹.

The horrible vision of the Polish martyrdom during the last war again created a deep religious poetry. Once again, the Mother of Sorrows, the suffering Lady of Częstochowa is present with the dying nation. The loving compassionate mother never leaves her suffering children alone. Lucyna Westwalewiczówna, known as the *Siostra Nulla* (1911-1945) wrote that "these innocent victims of the German occupation, contributed much to the salvation of mankind". Mary at the Cross seemed to be calm, inactive, passive, not even able to bring any external relief to her dying Son. Likewise, Mary was present in the midst of the Polish people in the days of their agony. Her presence at the Cross and with her Son's brothers and sisters shows her total share in man's redemption. Sister Nulla, in one of her poems entitled: *Matka Boska Zwycięska roku 1944* (The Victorious Blessed Mother of 1944), indicates this special presence of the compassionate mother of Częstochowa among her suffering Polish children.

"Scourged with us O saddened queen!
We call upon you each day more insistently,
Like children with entangled words,
Like children secured in the mother's arms . . .
For you stood also at your Son's Cross,
Silent and speechless . . .
You did not carry the Cross with Him to the hill-top,
But Simon from Cyrene;
You did not wipe his face, but Veronica;
You did not give Him a drink, when He cried 'I am thirsty',
And there the Son of Man was dying —
Although your soul was torn apart, and the sword of pain pierced through it.
But you were standing, and through the thick veil of your tears, you watched
The Light of your eyes dying out . . .
You stood there and co-suffered, and co-dying, and co-redeeming,

¹ J. S. ORVIS, "Partitioned Poland, 1795-1914", *Poland*, Los Angeles, 1945, p. 59.

Mother of Sorrows

You offered to the Father your Passover, the sacrificial Lamb.
You did not hinder the Passion;
You did not cry to the Father
With despair:—Save your Son! Strike down his oppressors with sulfur and
fire rain!¹
But only with your soul and body, with the heart filled with love and tenderness
You stood beside Him, as you stay with us now.
You stay at the foot of our heavy cross,
In the midst of the whistling shrapnel.
The skies above are paled,
Cut into pieces with the wings of iron crows,
But you are near us every moment! . . .
.
And you hear, watch and see today once again;
You remain silent, as you did at the side of your only begotten Son
Although, at your word the chains would break up!
But you stay at the Polish Cross, O Mother of Sorrows, And this Cross must
be our redemption and salvation,
And you always prevail in our Cross"¹.

¹ The original Polish text reads:

"Ubiczowana wespół z nami,
Zasmucona Królowo!
Co dnia żarliwiej,
co dnia boleśniej i natarczywiej
Ciebie wzywamy,
jak dzieci płacząc się w słowach,
jak dzieci w fałdach matczynej szaty
wylękłe kryjąc głowy.
Przed krwi oparem,
przed dymów tumanem czerwonym,
przed bukietami iskier pożarnych
rozkwitłych nad światem
osłoń miłościwych dłoni wachlarzem — —
Niech już nie szydzą z nas sąsiady —
niech już nie szydzą,
że Ci dajemy Twoje złote
z dziewiczych rączek wypadłe
w grząskie błoto,
że się zламаło berło kruche
i już nam nie hetmanisz,
po cóż Cię tędy wzywać próżno? — —
—Ty wszakże widzisz:
choć nieszczęściami miotani
jak liście burzy —
my nie przestaliśmy Ci ufać!

During those terrible five years of the German occupation, many religious songs and prayers were composed, in which the nation sought help and conso-

My wiemy
to, co zakryte jest żrenicom przeniewierczym.
Boś i pod krzyżem Syna
milcząca stałaś i niema,
prosta od ciosów obuchem.
Nie Tyś z Nim krzyż dźwigała
na strome wzgórze Kalwarii,
lecz Cyrenejczyk — —
Nie Tyś Mu chustą twarz otarła
najmiłosierniej,
lecz Weronika — —
Nie Tyś Mu pić podała
na trzcinie chwiejnej,
gdy wołał: Pragnę! —
i konał Syn Człowieczy — —
Choc Ci się dusza w strzępy darła
i aż do rdzenia ją przenikał
miecz bólu nagły,
nie Tyś Mu pić podała,
lecz źli żołdacy.
Tyś tylko stała
przez łez zasłone grubą patrząc
jak światło oczu Twoich gasło . . .
Tyś tylko stała
i współcierpiała
i współkonała
i współbawiała —
składając Panu swoją Paschę:
Ofiarne Jagnię.
Nie przeszkadzałaś Męce,
Nie wołałaś do Ojca z rozpaczą:
— "Ratuj Syna!!
Chceję porazić Jego ślepaczy
siarki i ognia deszczem!"
Tylko duszą i ciałem
— sercem wszystką tkliwością nabrzmiałym
BYŁAS PRZY NIM.
Jak przy nas teraz JESTEŚ.
Pod naszym wielkim stoisz krzyżem
pośród szrapneli świstów.
Niebo nad Tobą pobladło się zniża
pocięte jak bagnietem skrzydłem kruków.
— Każdej nam chwili jesteś blisko !

Mother of Sorrows

lation in the victorious queen of Jasna Góra. Her shrine of Częstochowa remained the only hope of rescue against the German *Deluge*. Wojciech Żurkowski (1916-) wrote an inspiring poem in honor of Our Lady of Częstochowa, entitled *Modlitwa Polski Walczącej* (The Prayer of the Fighting Poland).

"O holy Virgin of Częstochowa, give us your hand. In the roar of the cannons and the darkness of night, we cry to you! O Mother be our arm and our haven of rest

In your eyes tenderness, sadness and compassion abide,

On your swarthy face the scars victoriously shine,

Which you wear so proudly.

O Mother of the brave, today, even your castle is attacked,

.

O victorious Lady, O Gate of Heaven,

Tear down the pride of the mighty, give grace to the sinner,

Lift up the bleeding heads, and hold them to your heart!

Turn your eyes towards us, hear our supplications,

i Tobie nie zagłuszy

ponura ciężkich dział orkiestra

krzyku znękanej duszy.

W werblach grających pocisków,

w bomb huku

Tobie nie ujdzie

najcichsze nawet i najśłabsze

dziecka wołanie,

kiedy spod gruzów

jeszcze raz jeden wyrzeźbi: Mamo!

— by potem zasnąć

i już się więcej nie obudzić.

Ty słyszysz i patrzysz i widzisz — — —

A jeśli dzisiaj znowu

tak jak wtenczas

— przy Twoim pierworodnym i jedynym — milczysz,

choć na Twoje słowo

musiałyby okowy

i łańcuchy w ciało wrosłe pęknąć —

— to widac i ten krzyż także,

pod którym stoisz z pochyloną twarzą,

Matko Boleści mężna,

w zachodu łunach rdzawych

— ten polski krzyż,

który rozdzielił świat granicznym słupem,

coś musi jeszcze w nas odkupić

i coś zbawić.

Lecz Ty w krzyżu naszym Zwycięzysz".

S. NULLA (L. WESTWALEWICZOWNA), *Matka Boska . . .*, II, 207/9.

Theology of a Marian shrine . Częstochowa

This is your kingdom, which the war devastates today,
Calm the clutter, give a just freedom ! Amen."¹

The icon of Częstochowa represents a Black Madonna: it became a symbol of the darkness of Poland's history from 1939 to 1944. Maria Pawlikowska-Jasnorzewska (1893-1945) composed a poem dedicated to the Black Madonna, entitled: *Czarny Portret* (The Black Portrait).

"O Madonna of ebony with two stripes on your face!
Your holy sight was too attractive for us!
For us, O most beautiful, you suffer, hatefully wounded!
And one of the gold or silver hearts,
Neither hearts alive nor of precious stones
Can relieve the pain which fills your eyes"².

After World War II, many Polish people found themselves far away from their country. Many of them, scattered all over the world could not return to their country for political reasons that caused the greatest Polish

¹ The original text reads:

"O Panno Częstochowska,
podźwignij nas z upadku.
Huczą chóry armatnie, noc nad nami smolista,
ku Tobie ramiona wyciągamy Matko,
Tyś nasza bron i przystan !
— — — — —

Panno Zwycięska. Furto Błękitów,
zetrzyj potęgę pysznych, łaską do grzeszników przemów.
Dźwignij skrwawione głowy w aureoli hełmów,
do kolan przytul.
Zwróć ku nam miłosierne oczy,
wysłuchaj błagań,
przecież to Twoje królestwo dziś wojna pustoszy,
ucisz żelazny zamęt,
daj wolność sprawiedliwą.
Amen". W. ŻUKROWSKI, *Modlitwa Polski Walczącej*. Cf. *Matka Boska . . .*, II, 196/7.

² The original Polish version reads:

"Madonno hebanowa o dwóch pęgach na twarzy!
nazbyt piękny był owal twój święty.
Za nas, wszystkie piękności, policzek Twój się żarzy,
nienawistnie pocięty — — —
I żadne serca złote, srebrne, platynowe,
żywe oczy z drogich kamieni,
nie ukoją, nie uciszą zdumienia,
które się w oczach twych mieni . . .".

M. PAWLIKOWSKA-JASNORZEWSKA, *Czarny Portret*. Cf. *Matka Boska . . .*, II, 178.

emigration of all times. But Polish national and religious traditions were strong bonds that united them with the old country. The holy image of Our Lady of Częstochowa became a symbol of their Polish identity and a tremendous force that helped them to preserve and foster the rich Polish cultural heritage abroad. The holy picture of the Queen of Częstochowa accompanied the Polish emigrants wherever they went; sometimes it was the only consolation and reminder they possessed of their country. One of the famous Polish poets of the war time period, Bogdan Ostromecki (1911-), wrote a poem entitled: *Królowa Wygnańców* (The Queen of the Exiled). The queen of the nation went with her people into exile to be their hope and courage, like the holy ark of the Covenant wandered with the Jewish people.

O Queen of the condemned and homeless,
O Queen of barefooted and without crown,
We hear your walk on the land dedicated to you alone,
We see your light going into exile with us,
We see your light going with its people in mourning.
.
O Queen of the condemned and exiled,
O Queen of the bleeding nation,
We hear the walk of your feet,
O Queen of the resurrected people,
We send you a song without words,
When we cry"¹.

But a deep longing and nostalgia for their country tortured their minds. A rich Polish religious and patriotic poetry was composed mainly by the poets who were not allowed to return to Poland. Again, the Holy Virgin of *Jasna Góra*, the queen and the suffering mother walks before them as a guiding light giving the hope that all Poles will be brought together some day. One of the best known Polish poets of the emigration, Jan Lechoń (1899-1956) was not

¹ The original version reads:

"Królowo bosa i bez korony,
słyszemy szelest Twoich stóp
po ziemi tej, podległej tylko Tobie,
Światło idące na wygnanie
koleinami piaszczystych dróg,
Światło idące z ludem w żalobie.

— — — — —
Królowo skazanych i bezdomnych,
Królowo narodu skrwawionego,
słyszemy szelest Twoich stóp —
Królowo narodu wstającego,
ta pieśń się zrywa nie dla słów,
kiedy się zrywa — płacz ogromny".

B. OSTROMECKI, *Królowa Wygnańców*. Cf. *Matka Boska* . . . , II, 223/4.

allowed to visit Poland and to join in the celebration of the three hundredth anniversary of King Kazimierz's vows; he died tragically in New York City. As an expression of his longing, he dedicated the following poem to Our Lady of Częstochowa;

"Our Lady of Częstochowa, dressed in pearls
Adorned with gold and brilliants,
The angels uphold her heavy crown, and her dress,
Adorned with stars like the skies at night.
But she is kneeling and her wounded face
Turns to Warsaw, as we all do.
O Holy Virgin, whose image abides in every Polish home,
In every church, in every store, in every room as well.
You, who have received the pearls from kings
And the gold from warriors
You, in whom believe even those, who do not believe in anything else.
You see each of us with your fairest eyes,
O Our Lady of Częstochowa, have mercy on us!
Give the marching soldier coolness and rain in the desert,
And the fire's warmth in the stormy weather,
May those flying above be unseen,
May those on the waters reach the haven,
May all wounded find a clean bandage,
May all separated receive the letters.
Take us all, who suffer but look after you,
O Mother of Częstochowa, under your protection . . .
May the chains be loosed, the walls broken,
Raise and bless Poland with your good hands.
And by your glance filled with tears-
May the last torment be stopped, the jail gates opened,
May those who perished afar come back home,
O Holy Mother of Częstochowa, we flee under your protection.
Often did the flood overflow us, and the blood run like a river,
But the shrine of Częstochowa remained as the rock!
You were also wounded with the pagan sword,
But you still shine forth, O Most Holy Virgin,
So we shall rise again from the ashes,
And from the fire that blazed, and you will bring us all,
Back to our country's bosom"¹.

¹ Polish text as follows:

"Matka Boska Częstochowska, ubrana perłami,
Cała w złocie i brylantach, modli się za nami.
Aniołowie podtrzymują Jej ciężką koronę
I Jej szaty, co jak noc są gwiazdami znaczone.
Ona klęczy i swe lice, gdzie są rany krwawe,
Odwracając, gdzie my wszyscy, patrzy na Warszawę.

Mother of Sorrows

One of the leading Catholic writers of England in the twentieth century, Hilaire Belloc (1870-1953) wrote one of the most profound poems dedicated to Our Lady of Częstochowa. A great friend of the Polish people, he wrote the *Ballade to Our Lady of Częstochowa*.

"Help of the half-defeated, House of gold,
Shrine of the Sword, and the Tower of Ivory;
Splendour apart, supreme and aureoled,
The battler's vision and the world's reply.
You shall restore me, O my last Ally,

O Ty, której obraz widać w każdej polskiej chacie
I w kościele i w sklepiku i w pysznej komnacie.
W rękę tego co umiera, nad kołyską dzieci,
I przed którą dniem i nocą wciąż się światło świeci.
Która perły masz od królów, złoto od rycerzy,
W którą wierzy nawet taki, który w nic nie wierzy.
Która widzisz nas każdego cudnymi oczyma,
Matko Boska Częstochowska, zmiłuj się nad nami!
Daj rycerzom, którzy idą, śplewając w szeregu,
Chłód i deszcz na pustyni a ogień na śniegu,
Niechaj będą niewidzialni płynący w przestworzu
I do kraju niech powrócą, którzy są na morzu.
Każdy ranny niechaj znajdzie opatrunek czysty
I do wszystkich zagubionych niechaj przyjdą listy.
I weź wszystkich, którzy cierpią patrząc w Twoją stronę,
Matko Boska Częstochowska pod Twoją obronę.
Niechaj druty się rozluźnią, niechaj mury pękają,
Ponad Polską, błogosławiąc, podnieś rękę piękną,
I od Twego łez pełnego, Królowo spojrzenia,
Niech ostatnią kąt się wstrzyma, otworzą więzienia.
Niech się znajdą ci, co z dala rozdzieleni giną,
Matko Boska Częstochowska za Twoją przyczyną.
Kiedy potop nas zalewał, krew się rzeką lała,
A wciąż klasztor w Częstochowie stoi jako skała.
I Tyś była też mieczami pogańskimi ranna,
I wciąż świecisz ponad nami Przenajświętsza Panno,
I wstajemy wciąż z popiołów, z pożarów co płoną,
I Ty wszystkich nas powrócisz na ojczyzny łono.
Jeszcze zagra, zagra hejnał na Mariackiej wieży,
Jeszcze będą słyszeć Lwów i Wilno krok naszych żołnierzy.
Podniesiemy to, co padło w wojennej kurzawie,
Zbudujemy zamek większy, piękniejszy w Warszawie.
I jak w złotych dniach dzieciństwa będziemy słuchali
Tego dzwonka sygnaturki, co Cię wiecznie chwali.

J. LECHOŃ, *Matka Boska Częstochowska*.

To vengeance and the glories of the bold,
And this is that in which I mean to die"

Thus, undoubtedly, one of the main reasons of this striking and steadfast devotion of the Polish people to Our Lady of Częstochowa lies in the sorrows and travails that have besieged this Catholic country over centuries. The bruised and wounded image of the Black Madonna has become a visible symbol of that suffering nation. It is a mirror that reflects Poland's tragic history. *The Sorrowful Mother*, who once brought forth her spiritual children at the Cross is still present in their midst and suffers with them whenever they suffer and are persecuted.

Suffering is the greatest unifying force. Poland, as a nation and as a part of God's holy people has deeply suffered throughout its history. The gloom of those ever-recurring Good Fridays drove Poland closer to the crucified Jesus and to his mother standing at the Cross where salvation has been accomplished. In each period of persecution, Poland rose more spiritually purified than before and closer to God. *Our Lady of Częstochowa is for the Polish people a providential sign of this redemptive and purifying suffering.* In her closeness to God, she stood near the Cross on the first Good Friday. Because God loved Mary above all other creatures, He allowed her the privilege of an unique sharing in the Passion of his only begotten Son. God also allowed Poland an intimate share in the Passion of Christ in order to realize and bring to perfection his plan of salvation. He gave to Poland the suffering mother of Christ, "Our Lady of Częstochowa" as a source of strength in weakness, as a consolation in trials and as an exemplar to follow:

"You are all beautiful and without blame, O Holy Virgin,
Why then do you wear those cuts on your appearance?
Tell us the meaning of your favors, for you never
Wore this kind of beauty.
But now, we understand what happened,
You received them from ungodly people,
They are the signs of your fortitude,
That all enemies of God should have fear of you.
Since then, you've become the patroness of a brave nation,
Through your intercession, O Holy Virgin,
May we reach our eternal beatitude"¹.

Częstochowa is a shrine dedicated to Our Lady, characterized by its icon and its tradition, a tradition rooted in the history of Poland. Year after year, the shrine attracts pilgrims from Poland and elsewhere and the icon is honored all over the world.

The shrine of Częstochowa became a religious capital of Poland, inseparably united with its history and with its culture. It reflects its past

¹ D. LOBZYŃSKI, *Przenosiny triumfalne*, Kraków, 1644.

and plays a great role in the spiritual formation of the Poles. The holy icon of the black and wounded Madonna of Czestochowa became a symbol of Poland. It wears its glorious and tragic history. The magnificent and splendid *Theotokos* became a sorrowful one. Through this icon, Mary identified herself with the Polish people. She is their yet suffering merciful mother, their victorious queen. She is a true *Hodegetria* leading to Christ and a sign of victory over evil. She is a perpetual help given by the almighty and merciful God to protect the Polish nation in its pilgrimage to the promised land.

From the very start, the shrine of Czestochowa became a center of pilgrimages, which gathered around the miraculous icon of the Black Madonna. Since the fifteenth century, the pilgrims traveled to the shrine from all over the country and from the neighboring countries. The earliest testimonies indicate that the miraculous icon of Our Lady of Czestochowa became well known and attracted thousands of pilgrims. The Polish historian, Jan Dlugosz, describing the destruction of the holy image in 1430, makes this notice:

"... eo quod illic (Clarus Mons) ex universo Regno Poloniae et partibus vicinis, Silesia videlicet, Moravia, Prussia, Hungaria, in festivitatibus Sanctae Mariae, cuius in loco illo rara et devota sculpturae habeatur imago, fiebat concursus, propter stupenda prodigia, quae in curatione languidorum per suffragium Dominae nostrae in loco illo contingebant"¹.

Czestochowa is a classic example of a major Marian shrine. The study of pilgrimages to Czestochowa offers a basis for some further theological and spiritual considerations about the nature and special role in Christian life of shrines in general and of the Marian shrine in particular. A more general study of the Marian shrine as a center of pilgrimages and a place of spiritual renewal and formation is much needed today. The special presence of Mary in the mystery of Christ and in the mystery of the pilgrim people of God is more evident in these extraordinary places of worship where God is pleased to manifest his saving powers in striking ways through the intercession of the Blessed Virgin.

¹ J. DŁUGOSZ, *Opera Omnia*, cp. c., t. XII, p. 399.

PART III

PILGRIMAGES TO THE SHRINE OF CZESTOCHOWA

CHAPTER I

THE SHRINE AS CENTER OF PILGRIMAGES

The first historical traces of pilgrimages to the shrine of Jasna Góra come from the privileges and indulgences granted by the archbishop of Gniezno, Adalbert Jastrzębiec, in 1425: "... quatenus pro salute fidelium et devotione populi nostras indulgentias consuetas praedicto monasterio (Beatae Mariae Virgini Claromontis) concedere dignaremur"¹. In 1429, King Ladislaus Jagiełło wrote a letter to Pope Martin V and requested special indulgences for the pilgrims who visited the shrine of Częstochowa. He justified his request with the statement that "... in dicta ecclesia multorum miraculorum sepe clarent virtute Dei misteria ... et quia locus ille sola peregrinantium elemosina sustentatur et hominum frequentacione, quorum multitudo ad illam ecclesiam spe salutis et indulgenciarum concurret, sublevatur"². Since then, except in times of political commotion or of great plagues, crowds of pilgrims assembled year after year at the shrine of the Black Madonna. The number of pilgrims was always conditioned by national circumstances such as population growth, economic development, religious situation, uprisings and wars.

The term *multitudo* used in documents of the fifteenth century does not give us an exact number of the pilgrims visiting the shrine. Even Długosz's account of the numerous and annual pilgrimages "... ad quam

¹ J. FIJAŁEK, *Zbiór Dokumentów*, op. c., No. 87, p. 161.

² *Ibid.*, No. 95, p. 175.

frequenti et annua devotione tenetur concursus"¹ remains too general. Pope Alexander VI granted various indulgences and privileges in 1493. He mentions the large crowds of the pilgrims coming to the shrine: ". . . utriusque sexus fidelium confluit multitudo"². The pilgrimages continued throughout the sixteenth century, and gradually increased in number. The recommendations made to the Pauline Fathers by Cardinal Radziwiłł in 1593 speak about unusually large crowds of pilgrims who gathered there on the feast of the Blessed Lady³. The people making pilgrimages were of all levels of society. There were rich and poor, kings, senators, clergymen, nobles, peasants, beggars, old and young, generals and simple soldiers, saints and sinners. At the shrine they were all united in humble homage and prayer before their queen and mother of mercy. This universality of the cult to Our Lady of Częstochowa is beautifully described by Father Grzegorz of Sambor, a poet of the sixteenth century:

"O little town of Częstochowa, you overgrow
All the towns of the world with your importance.
Into your holy walls rush not only Poles,
But also the pious Lithuanians come in large crowds;
Here Mountaineers and inhabitants of Polesie,
Here Kashubians and people from Moscow pay you honor
Here the pilgrims from Kujawy pitch their linen tents,
Here the Masurians set up their shanties;
Here the noble Moravians and the rich Hungarians,
Here the people from Podolia, Germany, Slovenia and Russia;
Here come the people from Moravia, Volyn, Thrace, Livonia,
From Samogitia, Saxony, Prussia, Bohemia, Silesia"⁴.

¹ J. Długosz, *Opera Omnia*, op. c., t. X, p. 42.

² *The Archives of Jasna Góra*, Diplomas, No. 81.

³ "—Quantum etenim Dei Filius in ista memoria et isto loco Matrem suam honorare voluerit, testatur indesinens populi Christiani ex universo pene nostro et variis beneficiis et miraculis in talibus votis provocatus: quorum beneficiorum nonnulla antiqua simul et recentia testimonia et monumenta relictas sunt in eodem loco a paucioribus quidem iis, qui Evangelicum illum leprosum unum ex decem ad Deo referendas gratias fuerint aemulati. Quamquam autem locus iste devotionis suae celebritatem et affluentiam non solum non diminuerit". *The Archives of Jasna Góra*, Diplomas, No. 130.

⁴ The original text was written in Russian in 1568, then translated into Polish by W. Stróka, in 1896:

"Niewielka Częstochowa, ale wszystkie miasta
Całego świata swoim znaczeniem przerosła.
Tu nie tylko Polacy w święte mury spieszą
I Litwini pobożni gestą idą rzeszą:
Tu mieszkańcy gór naszych i całe Polesie,

Only in the first half of the seventeenth century do we find statistics concerning the number of the pilgrims. According to the report given by Father Andrew Goldonowski († 1660), during the spring and summer season, the shrine was overcrowded with the pilgrims, while the priests said a hundred Masses on Sunday¹. On September 8, 1650, at the solemn enshrining of the holy icon in the new altar there were about 40,000 pilgrims². In the second half of the seventeenth century, the number of the pilgrims reached 60,000, as recorded by Vespasianus Kochowski: "... innumeri hominum coetus isthic conveniunt, ut in Claro Monte quandoque una die ad 60 et amplius millia hominum devotionis gratia confluisse viderimus"³. On September 8, 1717, the day of the solemn coronation of the holy icon with the papal crowns, over 200,000 pilgrims visited the shrine. During eight days 3,252 Masses have been said at the shrine, and 148,300 Holy Communion were distributed⁴. In 1762, during six successive Sundays, over 200,000 pilgrims came to the shrine⁵. On September 7, 8, 9, 1790, seven thousand pilgrims received Holy Communion⁶. In 1787, on September 8, over 25,000 received the Body of Christ⁷.

In the first half of the nineteenth century, because of the continual wars and the partition of Poland, the pilgrimage movement decreased considerably. In 1814, from the third Sunday after Easter to the Feast of the Nativity of Our Lady, only 80,000 communions were distributed, which means that the number of pilgrims in that year did not exceed even

Kaszubi i lud z Moskwy hołdy swoje niesie.
Tu Kujawiak namioty rozbija płocienne,
Tu Mazur z wełny stawia szalasy odmienne.
Tu możni Morawianie, bogaci Węgrzyni,
Podolacy i Niemcy, Słowieńcy, Rusini.
Tu z Pomorza, z Wołynia, z Tracji, z Iflant, Żmudzi,
Z Saksonii, Prus, Czech, Śląska mnóstwo idzie ludzi".

Grzegorz of Sambor, *Częstochowa*.

¹ A. GOLDONOWSKI, *Diva Claromontana seu Imaginis eius origo, translatio, miracula*, Cracoviae, 1642, p. 295-6.

² *Pamiętniki do panowania Zygmunta III, Władysława IV i Jana Kazimierza*, ed. WÓJCICKI, t. I, Warszawa, 1846, p. 142-3.

³ V. KOCHOWSKI, *Rubus incombustus B.V. Deipara Maria*, Cracoviae, 1690, p. 254.

⁴ *Acta Prov. Poloniae*, t. VI; *The Archives of Jasna Góra*, No. 536, p. 278, 739.

⁵ The Acts related to the obligations of the Masses; *The Archives of Jasna Góra*, No. 146, p. 5.

⁶ *Memorabilia celeberrimi Conventus C.M.Cz.*; *The Archives of Jasna Góra*, No. 808, p. 99.

⁷ *Ibid.*, p. 160.

100,000¹. In 1838, the statistics gathered by the sacristy of Jasna Góra show that from May to September, 20,000 pilgrims visited the shrine of Częstochowa². This level continued until the second half of the nineteenth century. In 1877, from March to October inclusive, 47,000 pilgrims in 412 groups paid visit to the shrine³, and at the end of that century, the number of the pilgrims ranged from 200,000 to 400,000 annually⁴. For the solemnity of the second coronation of the holy icon of Częstochowa in 1910, so many pilgrims arrived that some eyewitnesses admitted a possible number of one million, but this could have been an overstatement. During the interwar period, the following numbers of pilgrims were registered by the director of the shrine:

Year	Number of pilgrims	Number of groups
1913	127,225	435
1914	63,358	273
1921	169,199	423
1922	136,393	455
1924	81,263	348
1925	45,615	385
1926	121,177	573
1927	145,374	402
1928	162,221	625
1929	147,154	715
1930	144,145	703
1931	104,138	568
1932	185,670	651
1933	164,019	675
1934	138,610	605
1935	202,864	657
1936	284,944	632
1937	324,217	678
1938	399,840	757
1939 until Aug. 15	197,237	283

During those twenty years of Poland's independence, the pilgrimages greatly increased. The shrine became a symbol of faith, of unity and of national identity as demonstrated by national and religious pilgrimages,

¹ *Ibid.*, p. 272.

² Register of the pilgrim groups in the years: 1833-1836; *The Archives of Jasna Góra*, No. 358, p. 21-28.

³ Register of the pilgrim groups in the years: 1861-1883; *The Archives of Jasna Góra*, No. 359, p. 230-241.

⁴ K. ROZENFELD, *Higiena pielgrzymek do Jasnej Góry*, Warszawa, 1902, p. 6.

Center of pilgrimages

congresses and gatherings of all states of life of the Polish people. We note, for instance:

DATE	GROUP
May 8, 1922	Teachers of Public Schools
May 4-5, 1924	Catholic Girls Association
June 1, 1925	Polish Newsmen
July 4, 1925	Polish Falcons from U.S.A.
April 24, 1927	A group of railroad employees
May 23, 1927	Polish Emigrants from Westwalia
July 1, 1927	Mayors of all Polish cities
March 17, 1929	Officers of the Ministry of Justice
May 5, 1929	First general pilgrimage of students
June 8, 1929	Working men from all over the country
November 11, 1930	Polish lawyers
May 17, 1931	Congress of the Polish Intelligentsia
June 15, 1931	Polish Uhlans (Lancers) of the Third Division, called the "Children of Warsaw"
July 4-7, 1931	Catholic Teachers Association of the Public Schools

In 1932, the shrine celebrated the 550th anniversary of the arrival of the holy icon in Częstochowa. On August 15, a crowd estimated to be over 250,000 pilgrims participated in the celebration of the Assumption of Our Lady into Heaven. On October 8-11, 1932, the Polish soldiers who were organized in France by the national hero, General Joseph Haller paid homage to the Dark Madonna. We also note: on April 1, 1933, a pilgrimage of medical doctors; on April 21, 1933, a pilgrimage of the personnel of the Polish Navy; on May 20, the congress of the Polish Historians; on July 22, the international congress of the Slavic students. There was another important event in the history of these pilgrimages to Jasna Góra. In 1934, began the annual meeting of the Polish Youth in Schools of Higher Education. During 1935, 1936, 1937, 1938, 1939, over 100,000 youth groups from all over the country made their pilgrimages to Our Lady of Częstochowa. In 1936, about 200,000 Polish youth gathered at the shrine, where they made the solemn pledge to build a society founded on the teaching of Christ and defend it against atheism and materialism. This pledge provided that it be renewed each year before the miraculous image of Our Lady of Częstochowa. During the German occupation it was practically impossible to organize any large pilgrimage of the Polish Youth. Likewise, after World War II, it still remained difficult to arrange the pilgrimage on a large scale because of the hostility of foreign powers toward the Church. Nevertheless, there was an exception; a large number of 300,000 pilgrims arrived at Cze-

tochowa for the solemn consecration to the Immaculate Heart of Mary on September 8, 1946. According to the statistics of Wanda. A. Mańko, in 1948, over 256,811 pilgrims (1,531 groups) visited the shrine of Częstochowa¹. The pilgrimages to the shrine reached their climax in 1956 and in 1966: on August 26, 1956 the renewal of the vows of the nation took place at the shrine; on May 3, 1966, it was the solemn celebration of the Polish Millennium. According to the statistics, nearly one million pilgrims participated in those celebrations. These were the largest crowds the shrine had ever witnessed².

Before the Warszawa-Vienna railroad was opened, the pilgrims had been making their pilgrimages on foot individually or in groups: wagons were also available. After the opening of the railroad in 1846, the pilgrimages sharply increased in number. More pilgrims in each group arrived in Częstochowa by train, especially those from the towns along the railroad. For example in 1948, 50% of the pilgrims arrived by train, 30% walked, 20% used the public bus transportation. Some pilgrimages still come on foot and return home by train. Among them, the most popular are the pilgrimages from Warsaw, Kraków, Piotrków, Pabjanice, Gliwice, Piekary Śląskie, Łódź and Kalisz.

A description of one of the most significant pilgrimages to Our Lady of Częstochowa may be enlightening to understand the spiritual atmosphere brought to the participants. The Warsaw pilgrimage on foot to the shrine of Our Lady of Częstochowa originated in 1711. In that year the people of Warsaw vowed that if delivered from the plague, they would journey annually on foot to the shrine, to celebrate the feast of the Assumption. As the people believe, the *Black Death* ceased through the intercession of St. Paul the First Hermit and Patriarch of the Pauline Order. Since 1711 then an annual pilgrimage is made from Poland's official capital, Warsaw to the religious heart of the country, its spiritual capital, Jasna Góra. It starts from the Pauline Father's Church of the Holy Spirit; and the Prior of the Pauline Convent leads the pilgrims on their long, tiring but moving journey.

There have been many changes made in the customs and attitudes of the Warsaw pilgrims, as we know, for example, from the beautiful description done by Władysław Reymont in his book *Pielgrzymka do Jasnej Góry* (The Pilgrimage to Jasna Góra) in 1894. Yet, between the pilgrims of the years gone by and those of today there are still strong spiritual ties. They are united by their deep devotion to Our Lady of Częstochowa and nurtured by their

¹ WANDA. A. MAŃKO, *Ruch pielgrzymkowy do Częstochowy*, typescript, Częstochowa, 1951, p. 50.

² S. SZAFRANIEC, "Studium z dziejów kultu Matki Boskiej Częstochowskiej"; in *Sacrum Poloniae Millennium*, op. c., v. IV, p. 56.

Center of pilgrimages

lasting love for and faith in the Mother of God, the queen of Poland, the mother of mercy. Today's pilgrims are also united in many sacrificial difficulties to reach the shrine in Częstochowa. One generation has transmitted to the other this desire to visit Częstochowa. The hardships encountered make the Poles stronger and more devoted to our Mother of Sorrows, with whom Polish history is so closely connected.

Before their departure, the Warsaw pilgrims (about 5,000 in number in ordinary circumstances) attend holy Mass at four o'clock in the morning on August 6. Before they start on their nine days novena journey, they hear a sermon delivered by the Prior of the Pauline Fathers. At six o'clock the pilgrims begin their journey. It will be so each morning. Daily, they cover about 15 miles. All pilgrims are divided into groups, each led by a priest. The priests use portable loudspeakers, pray with the people, deliver sermons and give information and instructions; they also hear the confessions of the pilgrims along the journey.

Every day the pilgrims recite the three parts of the holy rosary and meditate the mysteries. When they reach the place where they will rest for the night, innumerable hymns and songs fill the air. The songs are prayers to Our Lady of Częstochowa. The pilgrims pray for many intentions: for the conversion of relatives, for good health, for help to raise their children, for good jobs, for forgiveness of sins, for peace of mind, for those left behind at home etc., etc. All sorts of reasons caused the pilgrims to go to the shrine of Our Lady of Częstochowa. Some were grateful for the graces they received, others felt a sense of guilt, still others sought the intercession of the mother of mercy before the throne of God.

These prayers do not come from books but from needy hearts and minds; they run the gamut of human needs and emotions. In the setting sun, the pilgrims paraphrase the Litany to Our Lady of Loreto: "Queen of Peace, Queen of Poland, pray for us! Lamb of God, who take away the sins of the world, have mercy on us . . ." echo over the entire area. The roads from Warsaw to Częstochowa, 120 miles distant, have been filled with such prayers for nearly two and a half centuries. Occasionally, the technical achievements of the modern world clash with the prayers of centuries when a passing automobile forces the pilgrims to cluster to the side of the road. The automobile gone, prayers continue.

An interesting and colorful detail marks the long line of pilgrims, stretching over several kilometers: the many-hued *babuszki*—worn by the women, and the hats like sombreros worn by the youth. All ages are represented among the pilgrims. There are infants in strollers and many other children. They all join their parents and the other pilgrims in singing, "March, march, march together to Mary." No one is "Mr." or "Mrs." among the pilgrims. Regardless of age, position in life or education they call each other "brother" or "sister". Red Cross volunteers work far into the night. While the others sleep, they bandage tired and even bleeding feet, give injections, sometimes forgetting that they have not eaten and that midnight is near.

When the pilgrims pass through towns and villages, they are welcomed and greeted with joy and hospitality. The children present them flowers. Men and women approach the pilgrims with high gratitude and respect and ask for prayers at the shrine of Our Lady of Częstochowa. In village squares near the churches, or on the roads leading into the forests, people prepare warm soup, freshly-baked bread and sour milk for the thirsty pilgrims. Many of the pilgrims carry their own food, or they buy it along the way. There is food for sale or food given gratis. Many pilgrims sleep in the barns, in the churches and on the ground around the church's walls; some, more lucky, are invited by peasants to their homes. Many times during the journey the rain may pour down on the pilgrims. Chilled and exhausted they will be invited into homes to sit near stoves to dry themselves. But many will spend the night in their damp clothes; and in the morning, their socks still wet, they will continue their march toward Częstochowa. After the rain, the walking in the wet clay of the roads becomes even more difficult. But the pilgrims make their sacrifices with joy, because they know why they have undertaken this pilgrimage. Joined together in the march and in their sacrifices, they gladly sing to the Holy Virgin of Częstochowa:

"Let our every step praise you,
Our feet in pain from travel,
Each pilgrim rushes happily,
Each one wants to sing your glory".

Near Częstochowa, the pilgrimage reaches a broad, rising terrain. It is known as the *Przepróśna Górką* (Hill of Forgiveness). From the top of that hill the pilgrims can see the spire of Jasna Góra for the first time. At the sight of their cherished goal, the pilgrims fall on their knees in prayer and gladness, like formerly the Christian pilgrims in the Holy Land, when they came to Mount Samuel (Nebi Samwil) and saw Jerusalem for the first time. The leader of the pilgrimage, the Prior of the Pauline monastery in Warsaw, speaks of the forgiving love of Jesus Christ and in the name of all priests and fathers he asks the pilgrims to forgive them if they have in anyway caused anyone unpleasantness. The priests, in a choir, ask for forgiveness. Thousands of voices in a responding chorus shout: "We forgive, we forgive!" And the pilgrims start moving around to see any of their "brothers" or "sisters" whom they may in anyway have offended during the long walk. Forgiveness is given promptly, often received with eyes filled with tears, for no one wants to enter the sacred place of the shrine with a guilty conscience. Many of the pilgrims for the rest of their journey pick up heavy stones and carry them to the shrine as their personal penance.

Częstochowa! Thousands of faces tanned by the sun radiate with happiness. The number of the pilgrims is nearly doubled, with the addition of those who could not make their trip on foot because of their work or other duties. All join in singing to the rhythm of their march the pilgrim song *Serdeczna Matko* (Great-Hearted Mother). They enter the Avenue of the most Blessed Virgin Mary, the road on which the Polish people have walked for centuries to visit

Center of pilgrimages

their Queen and Mother of Mercy. In the front of St. Sigismund's Church the pilgrims are usually greeted by the Primate of Poland, Cardinal Stephen Wyszyński. With him are the Bishop of Częstochowa, the General Superior of the Pauline Order and many priests. The streets and sidewalks of Częstochowa are jammed

Częstochowa welcomes Warsaw. The representatives of the official capital pay homage to the spiritual capital of the country. The Prior of Częstochowa greets the pilgrims at the chapel containing the miraculous image of Our Lady of Częstochowa. With indescribable reverence the pilgrims enter the holy place. When they pass the first gate of the shrine they fall on their knees and crawl in deep silence toward the chapel. There is no way to describe what is really happening when the pilgrims enter the chapel. One must experience it . . . ! When the pilgrims reach the holy place of God's Presence on the top of "Jasna Góra", they pray and echo Psalm 84. The song of Sion praising Yahweh in his temple, for giving happiness and forgiveness to the pilgrims and to all who serve in his sanctuary, became a song of the new people of God redeemed by Christ. It actually takes place at the shrine of "Jasna Góra":

How I love your place, Yahweh Sabaoth !
How my soul yearns and pines for Yahweh's courts !
My heart and my flesh sing for joy to the living God.
The sparrow has found its home at least,
the swallow a nest for its young,
your altars, Yahweh Sabaoth, my king and my God.
Happy those who live in your house
and can praise you all day long;
and happy the pilgrims inspired by you
with courage to make the ascents !
As they go through the Valley of the Weeper,
they make it a place of spring,
clothed in blessings by early rains.
Thence they make their way from height to height,
soon to be seen before God on Zion.
Yahweh Sabaoth, hear my prayer,
listen, God of Jacob;
God our shield, now look on us and be kind to your anointed.
A single day in your courts is
worth more than a thousand elsewhere
merely to stand on the steps of God's house
is better than living with wicked.
For God is battlement and shield,
conferring grace and glory,
Yahweh withholds nothing good
from those who walk without blame.
Yahweh Sabaoth, happy the man who puts his trust in you ! (Ps 84)

Together with the Pauline monks the pilgrims, in the basilica recite the Vespers with Ps 122, the psalm of joy. They are overjoyed coming to the holy city of Częstochowa. After their arrival at the shrine, they halt at its gates and salute the holy city with *Shalom* (Peace). The sacred place of the shrine is a place of peace they came for.

How I rejoiced when they said to me,
'Let us go to the house of Yahweh !'
And now our feet are standing in your gateways, Jerusalem.
Jerusalem restored ! The city one united whole !
Here the tribes come up, the tribes of Yahweh,
they come to praise Yahweh's name,
as he ordered Israel,
here where the tribunals of justice are,
the royal tribunals of David.
Pray for peace in Jerusalem 'Prosperity to
your houses ! Peace inside your city walls !
Prosperity to your palaces !'
Since all are my brothers and friends,
I say 'Peace be with you !'
Since Yahweh our God lives here,
I pray for your happiness (Ps 122)

The pilgrims also pray Ps 121: they put all their hopes in God and in the Holy Virgin of Częstochowa. She is called their protection before God, their mother and their *guardian angel*. From the hill of Jasna Góra they expect her help to live better Christian lives.

I lift my eyes to the mountains: where is help to come from ?
Help comes to me from Yahweh, who made heaven and earth.
No letting our footsteps slip !
This guard of yours, he does not doze !
Yahweh guards you, shades you,
With Yahweh at your right hand,
sun cannot strike you down by day,
nor moon at night.
Yahweh guards you from harm,
he guards your lives,
he guards you leaving, coming back,
now and for always (Ps 121).

In the spirit of prayer, penance and silence, the pilgrims prepared themselves for the feast of Our Lady's Assumption. The vigil of Assumption Day was a night of prayers. Thousands made the all-night adoration of the Blessed Sacrament. The priests said Masses without interruption and distributed Holy Communion throughout the night. The sacrament of penance was administered by the Pauline Fathers and hundreds of priests who brought their people to the shrine. On this special occasion there were also many pilgrims

from other countries. In the morning, August 15, before high Mass, Cardinal Stephen Wyszyński blessed the herbs and greens which had been brought from all parts of Poland. This reminded the pilgrims that Assumption Day was for centuries known to the peasants of Poland as the feast of *Matki Boskiej Zielnej* (Feast of Our Lady of the Harvest). The highest point of the feast of Assumption was the pontifical Mass celebrated outdoors at the large balcony. On the summit of the hill which has been leveled to provide a wide-open space, perhaps twice the size of the Piazza di San Pietro in Rome, more than 500,000 pilgrims participated in the Mass. They stood there in silence waiting for the celebrants; some prayed and some gazed upward at the ramparts covered with Polish national flags. Many prayed the rosary or knelt at the Stations of the Cross. The sacrifice of the holy Mass is central for the pilgrims. United with the sacrifice of Christ, they offer to God their own sacrifices their journey, their worries and hopes. They offer themselves to the glory of God, for the reparation for their sins. Now they stay on the top of the mountain, the Polish Calvary where their souls are being redeemed and sanctified. They stay with the Mother of Sorrows, the suffering mother of Poland. Her presence at the top of Jasna Góra gives them courage and strength to carry their crosses after Christ.

Let us quote here the sermon delivered in 1965 by Cardinal Stephen Wyszyński, the spiritual leader of the nation. He is one of the pilgrims. He speaks most of the time on Mary. Today, he speaks on Mary assumed into heaven. He celebrates Our Lady of Częstochowa, the queen and patroness of Poland. She is *Our Blessed Mother* called *Zielna*, (the mother of our fields and harvests). To this mother we bring the fruits of our work that through her intercession it could serve for God's honor and our good. He speaks of the meaning of the Christian pilgrimage, of our pilgrimage to the shrine of Częstochowa. He reminds the pilgrims of the penitential and sanctifying character of their pilgrimage: "What is the motivating power behind these pilgrimages? I imagine that not everyone plainly and clearly sees the penitential character nor comes in quest of religious knowledge. Undoubtedly, the pilgrimages are dominated by attachment to the wondrous mother and an indescribable need to immerse oneself in holiness, in the supernatural, to breathe something different from the everyday atmosphere." The Cardinal told the story of Poland's dedication to the Virgin Mary by Jan Kazimierz 308 years ago. The years have seen many changes in Poland's fortunes: moments of disaster, ruin and revival; occasional moments of triumph. Now was the time to renew the dedication, because the danger to Poland has never been greater. Then, the Cardinal repeats the oath of king Kazimierz: "Queen of Poland, I renew the pledges of our fathers and acknowledge you as our patroness and queen. I promise you to do all that lies in my power that Poland may in truth be the kingdom of your Son and Thine. I promise to live without mortal sin; I promise to be faithful to the Holy Church and its pastors. I promise to defend every child conceived; I promise to keep marital faith and to guard the unity of my family. I promise to live peacefully, to forgive all wrongs and to do good to everyone; I promise to begin a relentless

struggle with my faults and bad habits and to follow in the path of virtues. I promise to spread honor and devotion toward you in my surroundings and throughout the Polish land". The crowd joins the response: "We swear to you, Mary, Queen of Poland, we swear to you". Their eyes and hearts are turned toward their mother, the suffering queen of Poland. They brought her their sufferings. Nearly every face bore a history of suffering. But Mary's face is also black and wounded. The nation turns its face so cruelly tried to the Mother of Sorrows and asks her for strength, faith and consolation.

After the final blessing the pilgrims burst into Poland's ancient hymn: *Boże coś Polskę* (God, who for centuries):

"God, who for centuries, has given Poland both glory and might;
Who has preserved her with your sacred shield
From enemies always ready to engulf her,
To your altars, O God, we bring our fervent prayers,
Preserve the independence of our country forever and ever".

In the late afternoon the solemn candlelight procession of the Eucharist walks along the medieval ramparts of the shrine. The clergy and the pilgrims move slowly and sing: *Po górach dolinach rozlega się głos* (over the hills and valleys the call is heard). This call comes from "Jasna Góra". It is a call of the Mother of God who summons her children to come here to celebrate her glorious Assumption. After the procession and benediction, the pilgrims leave the holy place of the shrine, filled with peace, joy and happiness. Even after they have returned to Warsaw by train, they will remember forever the meaning of their pilgrimage. It is said that once this pilgrimage to Częstochowa has been experienced, there is a stronger desire to join it another year. Our Lady of Częstochowa, the always victorious queen of Poland, seems to make life easier at the return in Warsaw. The unforgettable memories and the graces received in this pilgrimage become a source of spiritual revival and perseverance for the people of Warsaw.

CHAPTER IV

THE MARIAN PRAYERS AND SONGS OF THE PILGRIMS

Father Eustachy Hawelski, Provincial of the Pauline Fathers from 1842 to 1848, in his book *Wiadomość historyczna o starożytnym obrazie - Bogarodzicy*. (The Historical Account of the Ancient Icon of the Mother of God at Częstochowa . . .) gave a threefold purpose for the pilgrimage to Jasna Góra:

1. *adoration* of God especially adoration of God in the human Body of Christ at this sacred place and veneration of the Blessed Virgin in the miraculous picture painted by St. Luke brought here by Prince Ladislaus, and crowned by Pope Clement XI;
2. *satisfaction* to God for sins by enduring patiently the discomforts and inconveniences of the journey;
3. *prayer for personal needs* or for favors for other people through the intercession of Our Lady of Częstochowa.

Each pilgrim should know before he leaves his home what to do on the way to Jasna Góra; what to do upon his arrival at this sacred place and what to do after his return home. Father Hawelski offers the following advice:

1. When planning this pilgrimage, one should remember to reconcile oneself with God through the sacrament of penance in order to strengthen oneself with the Body and Blood of Christ for a long journey to forgive injuries and faults committed by others to receive the blessing of the parish priest, to have a good intention for this pious undertaking and to ask the Blessed Mother for her blessing and the holy Guardian angel for his guidance and protection on the way.
2. On his way the pilgrim should remember to turn his thoughts, words and actions toward God and offer them for his glory and for the veneration of the most Holy Virgin. The pilgrim should also meditate about the journeys the Blessed Mother made, while she still lived on earth.

On Sunday a pilgrim may recall the time when Mary as a three year-old girl was taken by her parents to the temple in Jerusalem and offered to the service of God. He can admire the obedience of Mary towards her parents and her piety in God's service.

On Monday a pilgrim may meditate on the journey the young Blessed Lady made to her kinswoman, Elizabeth. For God, the love of God and of her neighbor, Mary paid the visit to Elizabeth and brought her happiness and joy. A pilgrim, likewise, should follow Mary and bear the burden of the long walk with joy.

On Tuesday a pilgrim may recall the journey of the pregnant Mary to Bethlehem in Judaea and the inconveniences she met and admire her patience, dedication and modesty.

On Wednesday a pilgrim may meditate on the flight of Mary with the baby Jesus from Bethlehem to Egypt. He may admire and follow the obedience of Mary and St. Joseph to do the will of God with gladness.

On Thursday a pilgrim may learn about Mary's annual journeys to the temple of Jerusalem especially about that journey when the Child Jesus was brought to the temple to be circumcised and offered to the honor of God, and Mary heard the prophecy of Simeon, that her soul would be pierced with a sword and her Son would become a stumbling block for many (cf. Lk. 2:33-35).

On Friday a pilgrim should reflect on the suffering the Blessed Mother went through when she followed her Son carrying the heavy wooden Cross. In spirit he may join this sad procession to the summit of Calvary. Contemplating the mysteries of Christ's redemption, he should help him carry his Cross through eager endurance in the difficulties of our life.

On Saturday a devoted pilgrim recalls all the holy places connected with the life, death and resurrection of Christ, and meditates on how the most Holy Mother visited them with greatest love and sorrow.

When the pilgrim sees *Jasna Góra* for the first time, he kneels down and greets the most Holy Virgin with the Archangel Gabriel, saying, "Hail Mary" or "Hail, Queen of Heaven and Mother of Mercy" or the "Litany of Loreto" with the antiphon, "Sub tuum praesidium confugimus sancta Dei Genetrix".

When a pilgrim approaches the shrine and is about to make his first step on these sacred grounds, he should recall the words of the Psalm: "Who has the right to climb the mountain of Yahweh who has the right to stand in his holy place?" (Ps 24:3); he should ask himself if he is really worthy to ascend this holy mountain, the dwelling place of the Lord. If grievous sins press down his poor soul, he should fall on his knees at this holy mountain, and being sorry for his sins he should beg God's mercy and forgiveness through the intercession of the most Holy Virgin of *Jasna Góra*.

After he passes the gates of the shrine he should think of the fact that they do not shelter the tablets of Moses with the ten commandments but instead the wooden table, made by St. Joseph in Nazareth, on which is painted the miraculous image of the Blessed Mother; he should not imitate the proud pharisee in the temple but rather the humble publican, standing in the corner, beating his breast and not daring even to raise his eyes. He should find himself in the position of the prodigal son, who returns to the home of the heavenly Father, through the holy sacrament of penance. Following the example of

Mary Magdalene, he should fall at the feet of Jesus and beg him for forgiveness of sins.

When the time comes for the departure from this sacred place, the pilgrim should approach the miraculous picture, and with heart filled with love bid a good-bye to his mother. If Anna, the mother of Tobias, cried over her son leaving for Rages, even though he was protected by the companionship of an angel, if there was a great cry when St. Paul was leaving his faithful at Miletus, certainly the pilgrim should feel more sorrow when he leaves his mother's house, not knowing if he will be able to come here again. So, when he is about to leave this sacred place, he should ask for her blessing and then cast himself before the holy image of Mary and recommend himself to her special care and protection. Thus with assurance of Mary's motherly assistance, he can return home in peace with gladness¹.

For centuries, the pilgrims who gathered at the shrine, recited the *Godzinki o Najświętszej Maryi Pannie Częstochowskiej* (The Little Office of Our Lady of Częstochowa). This Office, especially composed to honor the Blessed Virgin of Częstochowa, was sung in Polish by all pilgrims in the chapel every morning throughout the year. Each hymn of the Office has a proper prayer and gives a traditional account of the history and of the legends of the holy icon; it expresses an exceptional devotion of the Polish pilgrims to Our Lady of Częstochowa. She is always praised as their queen, patroness and mother of mercy. Each hour of the Office describes certain facts of the history and of the legend of the icon and applies them to our moral life. In order to discover the true meaning of each hour, a literal translation may be of help.

1. Hymn at Matins:

"The whole world praises you, O Mother of Christ,
But especially this place of Częstochowa,
Where you heal the sick and cure the crippled.
Here, on this sacred place, before your image,
The blind regain their sight and the lame are set straight.
Your most gracious face, painted by St. Luke,
Became a consolation in our sorrows.
O most holy Mary, you are the purest lily.
Therefore, I kneel before you, O Mother most beloved,
Save me in my life time; stay beside me at the moment of my death,
Accept me into your eternal glory; I am your faithful servant".
V. You are a reflection of the Eternal Light and a mirror without stain
of the Divine Majesty,
R. And an image of his Goodness.

¹ E. HAWELSKI, *Wiadomość historyczna o starożytnym Obrazie Boga-Rodzicy Maryi . . .*, Częstochowa, 1956, p. 206-216.

2. Hymn at Lauds:

"When all Jerusalem was set aflame
by the anger and vindication of my enemy,
Your holy image, O Mother of Christ, remained untouched!
With the greatest respect and devotion,
St. Helen Empress took it home,
And presented it to her son, Constantine.
He built for you a church, richly adorned,
In the city of Istanbul to your honor,
That you may defend him, as Greece witnessed it.
With your mighty help, he defeated his enemies,
And brought into captivity many slaves;
So now, give me your hand to overcome the powers of hell".
V. I was protected from the flames of fire which surrounded me, (Si.
51:6),
R. The building of a city confirms man's reputation and it shall be
governed by the immaculate woman. (Si 40:19).

3. Hymn at Prime:

"When Leo, the Prince of Rus', collected the holy images,
This one was secretly hidden by Irene,
Then it was given to the King of France, Charlemagne by Nicephorus.
Then the Prince of Rus' received this treasure
And deposited it in the castle of Belz,
To defend his country against the attacks of its enemies.
With the help of this holy image,
The Prince Ladislaus fought the foes
Who attacked the castle night and day.
The sun went down; the darkness enveloped all
When the arrow pierced your neck,
Leaving a sign of how far man's malice can go".
V. Who can find a courageous woman (Pr 31:10).
R. He has bent his bow and taken his aim, making me the target of
his arrows (Lm 3:12).

4. Hymn at Tierce:

"You chose Jasna Góra as throne of your reign,
It has been revealed to the Prince Ladislaus,
Since then, the ages proclaimed the graces and
Miracles of your protection.
The region of Silesia bore witness of your goodness,
When you miraculously restored to life those who were dead:
The unhappy mother with her unfortunate children.
Even, the abysses of hell may wonder,
That through your powerful help,
The prisons are opened, the chains fall off.
We thank you, O Mary, for your wondrous deeds.
Have mercy on us, O most loving mother,

Songs and prayers

Spare us from the devil's nets,
Because you are all holy".

V. The blind see again, the lame walk, lepers are cleansed,

R. The deaf hear, the dead are raised to life (cf. Mt 11:5).

5. Hymn at Sext:

"Then, the Hussites invaded your holy temple,
Tore off your gorgeous dress, wounded your face.
Your image suffered two heavy strokes, O Mary.
Although a sacrilegious hand slashed your face,
You did not defend yourself, you did not throw thunderbolts!
Your holy face was covered with dirt,
But the miraculous fountain,
Made it beautiful again.

Cleanse my heart soiled with sins,
Intercede for us, O Holy Virgin,
Make me pure here on earth,
And worthy of God in heaven".

V. They beat me, they wounded me,

R. They took away my cloak" (Sg 5:7).

6. Hymn at None:

"Your fortitude and power has been proved here;
Your enemies will gain nothing,
Because you guard this place,
And strike the hearts with God's fear.
King Gustav and General Müller witnessed that,
When they left the shrine in fright.
You frightened them, O Mary,
As whole Sweden bears witness.
You threatened Müller rebuking him with the sword
That he should leave your place undisturbed,
And stop to trouble its inhabitants,
And leave the country borders.
You have defended this holy place, O Virgin;
Defend also our souls and hearts;
We ask your favors of mercy;
Show yourself as the mother of beautiful love,
At the time of our death".

V. The darkness came over the whole land (Lk 23:44);

R. You defeated and pursued them at night (Gn 14:15).

7. Hymn at Vespers:

"When Gustave invaded our Polish land
And tried to take it under his yoke,
King Jan Kazimierz dedicated Poland and its possessions,
To your special protection.
He returned from Silesia happily,
Expelled the proud foes,

With your mighty help,
O most Holy Virgin of Jasna Góra.
Come to our assistance, when the powers of hell
Attack us at the last hour of life;
Defend us then, O Holy Mary,
We ask you with humbled hearts".

V. You are the glory of Jerusalem, you are the honor of our people
(Jd 15:10).

R. Your heart is strengthened greatly.

8. Hymn at Compline:

"Who can understand the fears and pains of dying,
When the soul must abandon the body
And the wonders of this world?
Who can grasp the sinner's fear and dread?
But you, O Mary, show your face on his behalf,
As all those who gather here, experience it all times.
Haste with your help to your begging servant;
Do not refuse to care for him;
Let me contemplate you now, and beyond glory".

V. Wonderful are you, O Lady,

R. Your face is filled with beauty and grace"¹.

After the singing of the Little Office, the pilgrims recite a special prayer of dedication to Our Lady of Częstochowa. She is praised as daughter of the Father, mother of the Son, spouse of the Holy Spirit. She stands before the Holy Trinity to intercede for her faithful Polish people.

"I offer those hymns to your honor, O Mary,
Who stand before the throne of the Holy Trinity.
Deign accept them from your humble servant;
Let me not perish in the eternal flames.
During your lifetime, St. Luke painted your face;
May my love for you depict you in my heart.
O Daughter of the Father,
O Mother of the Son,
O Spouse of the Holy Spirit,
Pray for me.
I beseech you for a happy death;
May I die to the world and live with you for ever. Amen".

Then follows a prayer, which is recited in the miraculous chapel. The tired pilgrim seeks the peace and consolation from the Holy Virgin of Częstochowa; he puts in her all his trust and confidence.

¹ *ibid.*, p. 217-227.

Songs and prayers

"Under your protection I flee, O Mary miraculous, through this holy picture! Hear my supplication as I stand before you;
Receive my tears, burdens and petitions;
Forgive all my sins and give me all I need.
Under your protection I flee with great confidence;
You are a consolation of the afflicted;
You have consoled all who turned to you in their sorrows and distresses;
console me also, O miraculous Mary!
Under your protection I flee, O Mary! O Mother of Mercy, open your motherly heart to your confident son; hide me in it against my body, the world, and Satan. May I find there a secure place of rest until I possess your Son, Jesus, after my death. Amen".

The next prayer recited before the image of Our Lady of Częstochowa expresses the faith that she is the queen of the universe; but in a special way, she is praised as the queen of Poland, the mother of mercy and the health of the afflicted. The pilgrims pray to her in their struggles and sickness for relief and consolation.

"I flee unto you, O most loving mother! As the poorest beggar I come to the richest lady, to the queen of heaven and earth.

The fame of your graces and of the miracles wrought at this sacred place is known everywhere. It brought me here, and now I stand before you present in this miraculous picture. Make me then worthy of your grace and of your motherly goodness.

I flee unto you with trust, O most merciful Mother! Sick, I seek you, O heavenly physician; I realize the fact that you Mary, miraculous in this picture, have cured not only the sick bodies of thousands, but what is more important, thousands of souls, dead in their sins, have returned to life of grace; cure the wickedness of my body and soul; give me peace and consolation in my sorrows of death.

I flee unto you, O most loving Mother! As the greatest debtor I come to my lady. As the prodigal son, I confess that I have squandered the spiritual virtues, the talents received from the most loving Father, and therefore I am frightened of the just judge, Jesus Christ, your Son. I stand before you, O Mother of great mercy, and I beg you to reconcile me with God. Ask Him that I may correct my life; help me to use my talents wisely, and to obtain eternal glory".

The pilgrim prays to her for special help to make a good confession, to purify his soul and defend him against the attacks of Satan in the future.

"O Mary, true Virgin and Mother of my God! Show your mercy upon me, because you are full of mercy and compassion; beseech the Lord on my behalf to forgive me my sins. I commend myself to your protection for this night, defend me with your prayer against the attacks of the adversary that my sleep may be an honor to your Son. Amen".

During the visitation to the Blessed Lady in her miraculous chapel, each pilgrim consecrates himself to her. She is invoked as the mother of mercy, the comforter of the afflicted, because she knows the depth of human suffering through her own experience; she suffered in her image. Therefore, she is able and willing to aid the human need.

"O most glorious Monarch of western countries! O Lady most wonderful in your works! O most beautiful heiress and decor! You never denied your goodness and mercy to these who had come to you in confidence. Behold, I stand before you present in this miraculous picture, and knowing your care, I commend myself to your protection. Keep me close to your side, O Mother of inexhaustible mercy! Veil me with your mantle of virginity that my enemy may not find me.

Knowing your mighty power which brought back to life the dead in this sacred place, I kiss your hands, O Mary!

The miserable sinners bless you that you brought them back to God, their life. All nations exult in joy that you never turned your face away from them.

You suffered in your holy image from the Tartars at Belz, from the Hus-sites, who cut it to pieces; thus you show how much you love your children. Show me also your love; O my best Patroness; direct me in my life, console me in my distress. Be with me, until I find the haven of eternal happiness.

O most beautiful among the daughters of Adam! O most merciful Patroness before God, defend, me in all misfortunes!

You are my only hope, after God; therefore, do not forget me, especially when world, flesh and Satan will attack my soul redeemed by the precious blood of your Son!

After God's providence and mercy, I count on you!

This is my assurance that with your merciful help, I will be saved, O most merciful Virgin of Częstochowa".

Before the pilgrim leaves the miraculous chapel, he prays also for safe return back home. He asks Mary for her blessing and invites her again to come to him at the time of his death. He admits a possibility that it could be his last pilgrimage to the shrine of the Mother of Mercy.

"O most holy Mary! Shortly, I shall leave this sacred place, chosen by you for your throne and your capital.

I fall before you present in this picture painted by St. Luke and famed by many graces and miracles.

This was my visit to you; therefore I thank you for the spiritual food received at this table, at which you sat once in Nazareth. Show me your mercy; look down upon my humble soul; bless me that I may safely return home and give me the grace of final perseverance.

O Mary, remember me in the last hour of my earthly life, that I may

Songs and prayers

leave this world strengthened with the food of the precious blood and body of your Son. Remember me, O most miraculous Mary present in this picture, especially when my weakened body will not be able to pronounce your holy name. Remember me! Come to me in the hour of my death, as you were present at the death of your spouse, St. Joseph, and at the death of your beloved Son on Calvary.

Pray for my happy repose that I may hear the promising words your Son said to the good thief: *Today you will be with me in paradise* (Lk. 23:43). Amen"¹.

In addition to the regular pilgrim prayers, hundreds of beautiful songs have been composed throughout the centuries, especially those for popular use. The pilgrims sing them on their journey and at the shrine. They contribute an important element to the spiritual atmosphere of the pilgrimage and of the shrine. They also express the spiritual needs of the pilgrims and a deep faith in Mary's role in the mystery of salvation. The main theme of these songs is the belief that the Blessed Virgin of Częstochowa is the queen of Poland, a merciful mother, a protectress in times of trials, the consolation in sorrows and the refuge of sinners.

One of the oldest songs sung by the Pauline monks every evening before the miraculous image is *O Maryja cna Dziewica* (O Mary, the Most Renowned Virgin). It expresses faith in Mary's perpetual virginity and queenship (a constant devotion in Pauline spirituality). Later, she will be praised as the *Queen of the Hermits*.

"O Mary, most renowned Virgin,
You brought forth the King, the heavenly heir,
You gave Him birth without pain,
Free us from our sorrows and desolation,
Hail Mary . . ." ².

Another song of the seventeenth century entitled *Zawitaj Ranna Jutrzenko* (Come Morning Star) draws the analogies between Mary and the morning star preceeding the coming of the sun (the Messiah):

¹ *ibid.*, p. 227, 228, 230, 253, 255-6.

² The old song of the Pauline monks sung before the holy image; the original Polish version reads:

"O Maryja cna Dziewica,
Porodziłaś Królewica, Niebieskiego Dziedzica,
Porodziłaś Go bez boleści,
Zbaw nas w smutku i żałości,
Zdrowaś Maryja".

"Come, morning star,
Healer of the sinner.
You are all holy,
You are the queen of heaven and earth"¹.

Still another pilgrim song of the seventeenth century, entitled *Wstąpcie Śmiertelni* (Ascend the Mortals) emphasizes the fact that salvation came through Mary; she gave salvation to all people in the person of Jesus Christ. This role of Mary in the mystery of salvation is well represented in the holy icon of Częstochowa where Mary with her right hand points at Jesus, the Savior of the world, as if to say to us: "Do whatever He tells you" (Jn 2:5). But Jesus also points at Mary, as if to say: "This is your mother" (Jn 19:27). He wants the Polish people to gain salvation through his mother, who became their mother in the order of grace. The heavy silver cover dating from 1673 which protects the holy image, bears the following inscription: *Scandite mortales alta cacumina—Hic vobis cunctis facta Maria Salus*. It is expressed in a song:

"Climb mortals to the top of this mountain,
For here through Mary, all shall obtain salvation;
O miraculous Lady of Częstochowa,
O Mary reign over us"².

During the pilgrimage, the faithful sing the songs with a marching tempo in order to make the walk easier. There are many songs, among which the most popular is *Gwiazdo Śliczna Wspaniała* (O Splendidly Shining Star). Our Lady of Częstochowa is for the Polish people an ever-shining star to follow to reach Christ with his loving mother, who calls upon her children to come to her:

"O splendidly shining Star,
O Mary of Częstochowa,
We flee under your protection.
We have heard your pleasant voice,
You call upon us;

¹ In Polish: "Zawitaj Ranna Jutrzenko,
I grzechów naszych lekarko,
Tyś Panią świata jesteś i ziemi,
Anielską jesteś Królową"

² In Polish: "Wstąpcie śmiertelni na wysoki szczyt góry.
Tu Maryja dała wszystkim zbawienie,
O Cudowna Częstochowska (bis)
O Maryjo, króluj nam".

Songs and prayers

Come to me, come to me, my children-
The time has come!"¹.

Another song entitled *Gwiazdo Śliczna Wspaniała* (O Glorious Star) expresses the same faith that Our Lady of Częstochowa is the star leading to Christ, the true *Hodegetria*. Above the forehead of the Virgin Mary shines the six-pointed star of David. It shows Mary as mother of the Messiah, foretold by the prophets as descendant of David. The pilgrims pray that she may lead them always to the messianic kingdom of her Son:

"O glorious Star, Our Lady of Częstochowa,
To you we flee
Intercede for us, O Lady of Częstochowa,
That your Son may be merciful to us;
O Lady of the angels, Our Lady of Częstochowa,
We beg you, help us that we may be accepted there,
Where your Son lives and reigns . . ."2.

One of the most popular pilgrim songs is entitled *Serdeczna Matko* (O Heartfelt Mother). Our Lady of Częstochowa is venerated as mother full of love and mercy. In a special way, Mary is called the *Matka Boska Częstochowska* (Our Blessed Mother of Częstochowa). For the Polish people, the pilgrimage is a visit to their mother. In their miseries and sufferings they call themselves *Wygnancy Ewy* (the orphans, the exiled children of Eve). But now they have the best Mother, that of Częstochowa.

¹ The original version reads:

"Gwiazdo śliczna wspaniała,
Częstochowska Maryjo,
Do Ciebie się uciekamy, O Maryjo, Maryjo,
Do Ciebie się uciekamy, O Maryjo, Maryjo.
Słyszeliśmy dźwięczny głos,
Jak Maryja woła nas,
Pojdźcie do mnie moje dzieci (bis)
Przyszedeł czas, ach przyszedeł czas".

² Polish version:

"Gwiazdo śliczna wspaniała,
Częstochowska Maryjo,
Do Ciebie się uciekamy, O Maryjo, Maryjo (bis)
Ty się przyczyni za nami, o Częstochowska Pani,
Niech się nad nami zmiłuje Synaczek Twój kochany (bis)
O Ty Pani Anielska, Maryjo Częstochowska,
Prosimy Cię, dopomóż nam, przyjmij nas tam,
Gdzie Twój Syn mieszka" (bis).

"O heartfelt Mother, protectress of our people,
May our tears move you to pity,
Look upon us, the exiled children of Eve,
Have mercy on us, shorten our homeless wandering.
To whom shall we go, the poorest orphans,
Only to you, O most beloved Mother,
Because your heart is opened to all,
Especially to those who are most afflicted.
Save us, O beloved Mother,
When you see your Son's anger against us,
From you we all expect our salvation,
O most Holy Virgin of Częstochowa"¹.

Another song, entitled *Zdowaś Maryja, Bogurodzica* (Hail, Mary Mother of God) expresses the same feeling of confidence toward a mother. The holy icon is a living witness that Mary is the mother of God and also our mother; to her the pilgrims raise their eyes filled with tears and prayer that she may change their sad fortune. The mother of sorrows teaches them the great value of suffering for their salvation.

"Hail Mary, O Mother of God,
We implore you, most holy Virgin,
With eyes filled with tears and with warm hearts,
To you, Mary, our voices soar,
Have mercy on us, your suffering people,
Mary, change our sad fortune"².

¹ The original version reads:

"Serdeczna Matko, Opiekunko ludzi,
Niech Cię płacz sierót do litości wzbudzi,
Wygnańcy Ewy do Ciebie wołamy,
Zlituj się zlituj niech się nie tułamy.
Do kogoż mamy wzdychać nędzne dziatki,
Tylko do Ciebie, ukochanej Matki,
U której serce otwarte każdemu,
A osobliwie nędzą strapionemu.
Ratuj nas ratuj, Matko ukochana,
Gdy zagniewanego zobaczysz Pana,
Do Ciebie się cały lud ucieka,
I od Ciebie dziś ratunku czeka,
Częstochowska Maryjo".

² Polish version:

"Zdrowaś Maryjo, Bogurodzica,
Błagamy Ciebie, Święta Dziewico,
Ze łzami w oczach, z sercem gorejącym,
Do Ciebie Maryjo, płynie nasz głos,

Still another song with the same title *Zdowaś Maryjo, Bogurodzica* is a prayer for the troubled country. The pilgrims pray for peace, for concord, for brotherly love. Mary is the mother of peace.

"Hail Mary, Mother of God,
We beseech you, most beautiful Virgin,
May your grace never leave us,
Pray for us, holy Mary!
You lived a peaceful life,
You are full of gentleness,
May our land also breathe with peace,
May the enemy of discord never kill us,
Defend us against the war, holy Mary"¹.

The second theme of pilgrim devotion to Our Lady of Częstochowa, is the praise of her royal dignity: as queen of Poland, merciful protectress of the Polish people. One of the oldest songs praising the Holy Virgin of Częstochowa as the queen of Poland bears the title: *Witaj Jutrzenko* (Hail, Morning Star). Our Lady of Częstochowa is praised as the woman of the Apocalypse, surrounded with the beauty of all creation. Crowned with twelve stars, she also wears the Polish crown. Before her both monarchs and simple people bow their heads.

"Hail, Morning Star,
Beautiful as the moon, shining in the sun,
You shine forth kindly in Częstochowa,
Where, before you the monarchs of this world bow their heads.
You received the crown of the twelve stars,
You are called the Lady of all creation,
At Jasna Góra, you shine forth as the sun,
Here, before you all your subjects bow their heads.
Remember, Mary, the Polish crown,
Which you once took under your protection,

Zlituj się zlituj nad ludem cierpiącym,
Odwroć Maryjo smutny nasz los".

¹ The original Polish text:

"Zdrowaś Maryjo, Bogurodzica,
Błagamy Ciebie śliczna Dziewico,
Niech łaska Twoja zawsze nam sprzyja
Módl się za nami, Zdrowaś Maryjo.
Tyś w całym życiu, łagodna cicha,
Daj niech pokojem kraj nasz oddycha,
Niech wróg niezgody nas nie zabija,
Broń nas od wojny, Zdrowaś Maryja".

Because you are the queen of Poland,
And God gave you Częstochowa for your royal throne"¹

A very popular pilgrim song, sung with the melody of Our Lady of Lourdes, is entitled *Ze Wzgórz Częstochowy* (From the Hills of Częstochowa). The pilgrims honor Mary as their victorious queen, their shield, more powerful than the gates of hell. They ask her to bless their country, their souls, their minds and hearts.

"From the hills of Częstochowa, a voice resounds,
There the queen of Poland has her gracious throne,
Ave, Ave, Maria, Lady of Częstochowa.
Be our invincible shield, stronger than the gates of hell,
Defend our souls, our hearts and our minds,
Bless our country and take it under your protection,
Ave, Ave, Maria, Lady of Częstochowa"².

The reign of Mary is universal. She is not only the queen of Poland; she is the queen of all creation. The pilgrims praise this universality of Mary's reign. In the song entitled *Wszystkie Chóry Niebieskie* (All You Thrones of Heaven) they invite all the inhabitants of heaven to honor their queen.

- ¹ "Witaj Jutrzenko, rano powstająca,
Śliczna jak księżyc, jak słońce świecąca.
Ty świecisz mile światu w Częstochowie,
Gdzie czołem biją świata monarchowie.
Tobie koronę z gwiazd dwunastu dano,
Świata całego Panią Cię obrano.
Na Jasnej Górze, jasnej jako słońce,
Tu lud upada do nóg swej Patronce.
Pamiętaj Panno na Polską Koronę,
Któraś raz wzięła pod Twoją obronę.
Ciebie lud wzywa jako swą Królowę,
Bóg za stolicę dał Ci Częstochowę."

² This pilgrim song is sung during the Marian procession around the Shrine. The Polish version reads:

"Ze wzgórz Częstochowy, rozlega się głos,
Gdzie Polski Królowa łaskawy ma tron,
Ave, Ave, Ave Maryja, Częstochowska Panno Maryjo.
O bądź nam puchlerzem silniejszym od skał,
Broniącym dusz naszych, umysłów i serc.
Ave, Ave, Ave Maryja, Częstochowska Panno Maryjo.
Nad naszą Krainą, ręce swoje wzieś,
Błogosław Ojczyźnie w opiekę ją weź,
Ave, Ave, Ave Maryja, Częstochowska Panno Maryjo."

Songs and prayers

"All you thrones of heaven,
Give a due honor to the queen of Poland,
You, Mary are our queen;
May our land be ever secure under your protection¹.

One of the greatest Polish poets, Adam Mickiewicz (1798-1855), in his national epic poem *Pan Tadeusz* (Sir Thaddeus) prayed to Our Lady of Częstochowa to bring him back to his country from exile. His prayer became a prayer of the nation, sung at the shrine of Częstochowa.

"O Mary, who defended the bright mount of Częstochowa,
And shines forth at Ostra Brama,
To you be an eternal glory,
To you be an eternal glory and honor"².

One of the well-known songs sung by the pilgrims bears the title *Z dawna Polski Tyś Królową* (You are the queen of Poland so long ago). Mary stands before her Son as the *Mediatrix* on behalf of the Polish people. She prays to her Son for them. As the suffering mother at the Cross, she became a suffering queen of her suffering subjects. The pilgrims beseech her never to leave their country, always to stand before the throne of God on their behalf, that their country may remain and live for her glory.

"Long have you been the queen of Poland,
Speak to your Son on our behalf,
Give your hand to the blind,
Shorten the pains of the discouraged,
Take your kingdom unto your care.
You stood at the Cross of your Son,
You suffered so much, Mary,
Through your Son's agony,
Give us resurrection of our hearts,
May we hold fast the faith of our forefathers.
For a long time you have been the queen of Poland

¹ Polish text:

"Wszystkie Trony Niebieskie,
Dajcie osobliwą,
Chwałę Królowej Polski i pieśń świątobliwą:
Maryjo, Maryjo, Polski jesteś Królową,
Niech opieka Twoja nas zachowa" (bis).

² Polish version:

"O Ty, co Jasnej bronisz Góry,
I w Ostrej świecisz Bramie,
Tobie wieczna chwała
Tobie wieczna chwała i cześć" (bis).

Speak for us to your son.
Take all our people under your protection,
May the nation which lives for your glory only,
Rise to glory once again"¹.

During the millennium, many new songs were composed. They all express a feeling of thanksgiving for the thousand years of Christianity and Christian culture in Poland. The most popular is *Jasnogórska Można Pani, Maryjo* (O Powerful Lady of Jasna Góra). After Almighty God, Mary receives an homage of gratitude as queen and mother of the Polish people. Our Lady of Częstochowa became the heart of the Church in Poland. From the hill of Jasna Góra, the nation understood its mission in the Church and in the world. With total love and confidence, the Polish nation entrusts its future to the motherly hands of the queen of Poland for the second Millennium.

"O powerful Lady of Jasna Góra,
O holy Mother of Christ, Mary,
Here are your children, your subjects,
Listening to the faith of their forefathers.
They proclaim you their queen once again, Mary.
You are our shield and our protectress, Mary,
You are our royal scepter and our crown, Mary,
Through you, God will answer our prayer.
O Mother, lead your children, into the
Second millennium in the name of the
Father, of the Son, and of the Holy Spirit"².

¹ The original text reads:

"Z dawna Polski Tyś Królową, Maryjo
Ty za nami przemów słowo, Maryjo,
Ociemniałym podaj rękę, niewytrwałym skracaj mękę,
Twe Królestwo weź w porękę, Maryjo (bis).
Tyś pod krzyżem Syna stała Maryjo,
Tyleś Matko wycierpiała, Maryjo,
Przez Syna twego konanie,
Uproś serca zmartwychwstanie,
Ojców wierze daj wytrwanie, Maryjo (bis).
Z dawna Polski Tyś Królowa, Maryjo,
Ty za nami przemów słowo, Maryjo,
Miej w opiece naród cały,
Który żyje dla Twej chwały,
Niech powstanie znów wspaniały, Maryjo" (Bis).

² Polish text:

"Jasnogórska można Pani, Maryjo,
Święta Matko Chrystusowa, Maryjo,

Songs and prayers

These Marian pilgrim songs express also the deep conviction that the best way to come to Christ is through the holy Virgin Mary. In them one discovers an astonishing hunger for God in the Polish soul. The slogan "To Jesus through Mary" seems to be quite fitting to their spirituality. The following pilgrim song *My Chcemy Boga, Panno Świeta* (We Want God, Holy Virgin) became a national cry for God and his kingdom on the Polish land. God himself is their King and Lord. Our Lady of Częstochowa, the Polish *Hodegetria* leads the nation to its eternal destiny, which is God Himself.

"We want God, holy Virgin,
Hear the cry of our hearts.
We want to carry the chains of God's love,
It is our honor and our destiny.
Bless us, sweet Lady, bless every state of life,
We want God, we are His subjects,
He is our King and the Lord forever"¹.

At nine o'clock every evening throughout the year, the pilgrims gather in the miraculous chapel of Our Lady of Częstochowa. United in one Polish family, they stand before their queen and mother. In unity with the Polish hierarchy, their priests, their religious, brothers and sisters, they pay homage to the mother of mercy and compassion. It is called the *Apel Jasnogórski*

My twe dzieci i poddani,
W wiare Ojców zasłuchani,
Wyznajemy dziś na nowo,
Ześ Ty Polski jest Królową, Maryjo!
Tyś nam tarczą i obroną, Maryjo,
Berłem władczym i koroną, Maryjo,
Bóg przez Ciebie nas wysłucha,
W imię Ojca, Syna, Ducha,
Prowadź Matko swoje dzieci,
W wiary nowe Tysiąclecie, Maryjo".

¹ Polish version:

"My chcemy Boga, Panno Święta,
O usłysz naszych wołań głos,
Miłości Bożej dzwigać pęta,
To nasza chluba, to nasz los!
Błogosław Słodka Pani, błogosław wszelki stan,
My chcemy Boga, my poddani,
On naszym Królem, On nasz Pan" (bis).

(the Call of Jasna Góra). Standing before the holy image of their queen, they sing three times: "Maryjo, Królowo Polski, jestem przy Tobie, pamiętam, czuwam" (Mary, Queen of Poland, we are with you, we remember, we are on the alert). In one united sound hundreds of pilgrims repeat each evening: "Hail Mary, full of grace . . . The Lord is with thee . . . Blessed art thou in our entire land and blessed are the people of thy kingdom—O Lady of Częstochowa".

Before they leave the miraculous chapel, the pilgrims send this final prayer to the Dark Madonna of Częstochowa:

"O Mary, we bid good-bye to you,
O Mary, we love you,
O Mary, we ask you, bless all your children"¹.

¹ The original text in Polish reads:

"O Maryjo żegnam Cię,
O Maryjo kocham Cię,
O Maryjo proszę Cię,
Błogosław dzieci Twe" (three times).

PART IV

THEOLOGY OF A MARIAN SHRINE, CENTER OF PILGRIMAGES

INTRODUCTION

The study of the shrine and of the holy icon of Our Lady of Czestochowa from a historical and artistic point of view, undoubtedly offers much material for further architectural, iconographical and even social, psychological research. But as history has shown, the shrine has principally been a religious phenomenon. As such it is a subject for theological study. The main question is: What is the theological meaning of this shrine? What essential elements compose it? And finally, what is its spiritual role in the economy of salvation of God's people?

The theological considerations on the Marian shrine in general, and on the shrine of Our Lady of Czestochowa in particular, are not easy. It requires serious historical, biblical and liturgical studies. Above all here we are always dealing with the mysterious realities of God's saving action. There is an action of God, who in his merciful love created man in his image, redeemed him from sin, and still calls him to share his love and his holiness in the perfect image of his Son.

The theology of the Marian shrine, therefore, has to be placed and considered in the whole context of divine revelation and in the living traditions of the Church. From these sources, the unique role of Mary in leading the people of God in their journey to the Promised Land can be discovered. Each Marian shrine is an external sign of the theological faith and an expression of the true devotion to the Blessed Virgin. A shrine is a privileged place, chosen by God's providence, where salvation is being realized through Mary's intercession. The Marian shrine gives a way, an occasion to express the faith of the pilgrims for Mary and to invoke her in their necessities. Father Giuseppe M. Besutti in his research on the origins of the Marian shrines in Italy equitably concludes:

"... mi sembra che sempre la devozione a Maria—così l'ha sentita e vissuta il popolo cristiano—trova la sua espressione e non la sua causa nei santuari a lei dedicati. No si può negare l'importanza di questi centri di culto, ma la pietà (sia pure con talune deviazioni) sembra esser stata sempre indipendente dall'immagine o dall'edificio materiale. Icone, chiese, vera o supposta *reliquia* e *apparizione*, sono state il mezzo, l'occasione per esprimere l'intimo desiderio dei fedeli di proclamare *beata* la Madre di Gesù e di invocarla nelle quotidiane necessità"¹.

Generally speaking, the term *shrine* refers to a certain receptacle of holy remnants²; or a special hallowed place where a relic, miraculous statue or picture, or other holy object receives veneration, and usually becomes the goal of pilgrimage. The Latin word *scrinium* designated a box within which the sacred scriptures were kept. Anglo-Saxon *scrin* was used to describe the ark (*arca*) in which sacred relics were preserved. The biblical Ark of Covenant was set in the temple of Jerusalem and enshrined in the Holy of Holies and therefore became the most honored shrine in Israel. In the New Covenant, the Body of Christ became the visible temple of Divinity and God's glory. After Christ's death and resurrection, the Christians honored his tomb as a shrine sanctified by his presence. The graves, catacombs, sarcophagi, and coffins containing the bodies of martyrs were the shrines of the witnesses of Christ's passion and glory.

According to the object of veneration four types of shrines can be distinguished:

1. shrines venerating the relics of the Lord's Passion, such as the holy Sepulchre, the holy Cross, the Crown of Thorns, the holy Shroud;
2. shrines dedicated to the Blessed Virgin Mary, which possess relics, holy icons, celebrated images, honoring the apparitions officially approved by the Church's authority;

¹ G. M. BESUTTI, O.S.M., "Saggio di ricerca sull'origine dei santuarii Mariani in Italia," *De cultu mariano saeculis VI-XI*, Acta Congressus Mariologici-Mariani Internationalis in Croatia anno 1971 celebrati, v.V., Romae, 1972, p. 305.

² WEBSTER'S DICTIONARY gives the following usages of the term "shrine": 1: a case, box or receptacle; esp.: in which sacred relics (as bones of a saint) are deposited; 2: a receptacle (as casket or tomb) for the dead; esp.: the tomb of one considered holy or of hallowed memory; 3a: a place, structure, or place that is considered sacred by a religious group and that serves as a focus of the performance of some ritual; 3b: a place, structure, or object hallowed or honored from its history or association, *Webster's Third New International Dictionary of English Language Unabridged*, Springfield, Mass., U.S.A., 1971, p. 2107.

Shrines and criticism

3. shrines honoring the saints: tombs of the apostles, the martyrs and other saints;
4. shrines fostering a particular Christian devotion or belief¹.

In every shrine then, three fundamental elements are delineated: (1) the venerated object, (2) the structure or edifice where the holy object is enshrined and honored, (3) the pilgrims who journey to these hallowed places for spiritual succor. All these three elements seem to be essentially inseparable and make one unified physical and supernatural reality.

The shrine of Our Lady of Częstochowa is no exception to the above basic requirements; rather, it exemplifies these elements in detail. It possesses a most precious object—the miraculous image of Our Blessed Lady, who wished to fix her earthly abode upon the hillock of Częstochowa and to attract millions of Pilgrims thither in an attempt to renew or deepen their faith in God and provide spiritual comfort through her intercession.

*
* *

But throughout the history of the shrine, especially after World War II, many voices have been raised, critical of the shrine and its religious activities. There is a sharply unfavorable, even hostile press, which tries to ridicule the shrine, the holy icon and the pilgrims themselves. K. Paustowski in his commentary *Podróż do Częstochowy* (The Trip to Częstochowa) accuses the pilgrims of religious fanaticism; a simple manifestation of this fanaticism was a walk on knees from the train station to the shrine; the concentrated faces of the pilgrims in prayer are called "crazy faces"². Paweł Hulk-Laskowski in his book *Matka Bogów* (The Mother of Gods) tries to prove that the devotion to Mary did not originate from Christianity: "Mariology and the Marian cult come from the religious syncretism of the ancient beliefs and of the sentimental-romantic-ascetic-pietistic Christian faith. In Evangelical Christianity, there is no place for devotion to Mary . . ."³. The anonymous author of the article "Wir sehen schwarz", published by the *Arbeitsmann* in Opole is quite anti-Catholic and even blasphemous: "The shrine and the icon are a shoddy work (Machwerk) and serve the

¹ *New Catholic Encyclopedia*, Washington, 1967, v. XIII, p. 181-186.

² K. PAUSTOWSKI, *Kulisy*, 35 (1961); it is an extract from his book titled "*Dałskie lata*" (The old years) describing his pilgrimage to Częstochowa in 1905.

³ P. HULKA-LASKOWSKI, "*Matka Bogów*", 1959.

bishops and priests for political purposes"¹. K. Stanich in the article, *Miasto słońca* (The City of the Sun) accuses the shrine of lacking religious tolerance in the choice of its *Weltanschauung*. The shrine of Jasna Góra and the *Bierut* foundry are two symbols of two opposite worlds. One represents the world of real work, struggle and successes; the other represents the world of dreams and imagination. These two worlds will never come together². W. Przytuleska in the atheistic paper *Argumenty* (Arguments) charges the shrine with harmful influence upon the pilgrims; "It spreads ignorance and fanaticism, very drastic in its effects"³. A. Żeromski in the article *Refleksje z 15 sierpnia* (Reflections on the 15th of August) gives his own observations of the feast of the Assumption of Our Lady, celebrated at the shrine of Częstochowa. Besides commercial aspects, crushing crowds, stifling lack of hygiene, "my trip to Częstochowa seemed to me like a trip backwards in time for many years; I found myself among the people of a different epoch, although in their documents they are registered as the people of the 20th century"⁴. M. G. (pseudonym) in the paper *Polityka* (Politics) calls the shrine a "factory of illusions"⁵. J. Krak-A. Mag in the periodical *Fakty i myśli* (Facts and Thoughts) wrote an article entitled *Jasnogórcy and pielgrzymi* (The People of Jasna Góra and the Pilgrims): he expresses his sympathy for the pilgrims, who come to the shrine, pray there, look around, pay for everything and leave the place with nothing . . ."⁶.

Besides the atheistic propaganda against the shrine, there have appeared many articles of constructive criticism by Catholic writers. A new program for the renewal of the cult to Our Lady of Częstochowa was presented by the Polish Catholic intelligentsia, known as "the new wave". For them the shrine of Jasna Góra represents a traditional, popular devotion to Mary, flavored with cheap sentimentalism. J. Narbutt in his article "My i oni, czyli problem religijności ludowej" (We and they, or the problem of popular devotion), published in the weekly magazine *Tygodnik Powszechny* makes a comparison between the shrine of Kalwaria Zebrzydowska and the shrine of Jasna Góra. The latter is not personal and familiar enough. The crowds of pilgrims are too large, and predominantly female ("womanish" festivals). The pilgrims do not have enough time to pray in peace and privacy

¹ (anonymous), "Wir sehen schwarz". In *Arbeitsmann*, Opole, 34 (1937).

² K. STANICH, "Miasto słońca". In *Dziennik polski*, 165 (1958).

³ W. PRZYTULESKA, *Argumenty*, 15 (1958), p. 10.

⁴ A. ŻEROMSKI, "Refleksje z 15 sierpnia". In *Argumenty*, 17 (1958).

⁵ M-G. (pseudonym), "Fabryka złudzeń", in *Polityka*, 32 (1958).

⁶ J. KRAK - A. MAG, "Jasnogórcy i pielgrzymi" in *Fakty i myśli*, 15 (1959).

because of the huge crowds pushing around¹. In 1960 appeared a critical article *Problemy Jasnej Góry* (The Problems of Jasna Góra), written by Mrs. Susul and published in *Tygodnik Powszechny*. To the question, "Can one think of Jasna Góra independently and peacefully?" the author gives a positive answer, and poses some vital problems concerning the religious activities of the shrine. In this critical approach, *the first and basic problem is the Marian cult itself*. Why do the pilgrims come to the shrine? The answer comes almost automatically—to express their feelings towards their mother of Częstochowa. They come to thank her, to ask her for favors, to experience her intercession. No one can deny the existence of the popular cult to Mary at the shrine. This popular cult to Our Lady of Częstochowa appears as a work of grace, having a long tradition. The fact is not a problem. The question is: what is the quality of such a cult? Here, the author expresses some hesitation because a certain kind of popular, vulgar devotion cannot fully satisfy some pilgrims. Further, the author denounces symptoms of sentimentalism, traditionalism, even emptiness: a cult soaked in external effects. There are different kinds of motivation in the cult to Our Lady of Częstochowa. One kind is imposed by a long history and tradition, which does not contain many practical implications. A second comes from the real needs of today. People have a real need for prayer, of thanksgiving, of petition and expiation. These intentions are obviously the only ones which are right, but they are more difficult to understand.

Furthermore, the author speaks of the shrine as the spiritual capital of Poland. She sees a serious anachronism in expressing the dignity of Mary in monarchic terms. Today we should avoid these metaphors (esp. shown in the richly adorned picture of Our Lady) and stress the spiritual and supernatural sovereignty of Mary.

The second problem that the shrine faces is the doctrinal and moral education of the pilgrims. Here, the author is pleased to notice that the shrine is fulfilling this task quite satisfactorily; especially through the administration of the sacraments, preaching and counseling, it serves many of the needs of the pilgrims. Nevertheless, this spiritual direction should be more concrete and more practical.

The third problem is that of the Polish Catholic intelligentsia. The author observes that the pilgrims by and large are simple, peasant people. There are not too many educated people, who also surely venerate Our Lady of

¹ J. NARBUTT, "My i oni, czyli problem religijności ludowej", in *Tygodnik Powszechny*, 42 (1959).

Częstochowa. Susul gives an explanation of this separation between the *Polish Catholic Intelligentsia* and the common people: the *intellectual* does not feel comfortable in large crowds; he prefers privacy, and personal contact with Our Lady; the anonymity of the large groups is an alienation¹.

J. Prokop made his remarks in the article "Tradycja głównym punktem oparcia?" (*Should tradition be the main priority?*), published in the periodical *Więź* (Bond), in 1963. The author admits that the devotion to Our Lady of Częstochowa is of tremendous value for the nation, but this great value is exposed to the dangers of deviation. The main deviation—according to J. Prokop—could be a dissociation between the cult to Our Lady of Częstochowa and the liturgical and sacramental life of the Church. The Poles venerating their mother at the shrine should never forget that she always leads to her Son; the Church should educate the Catholics to accept the responsibility of the Christian life of the Church not as imposed by tradition but as consciously and freely accepted from Christ and directed by his Church².

During the debate on the scheme on Mary held by the Council Vatican II, an anonymous position paper circulated in Rome: *Pro memoria su alcuni aspetti del culto mariano in Polonia*. The shrine was accused of spreading a sentimental and superficial devotion to Our Lady of Częstochowa. Such devotion cannot be fully accepted by all the Catholics in Poland. The conclusion of the paper expresses the desire that the Marian cult may be renewed by a theological deepening: "We wish that the Church in Poland may be an institution responsible and respected by all; even if she should suffer ideologically, she would never be ridiculed"³.

The need of theological studies on the Marian shrines appears not only at the shrine of Częstochowa; it is stressed by many writers about the pilgrimages in general and by leading mariologists in our time. P. Stefano de Flores in his article *Maria e l'evangelizzazione nell'anno sancto*, published in: *La Madonna*, 1974, sees the need of a theological elaboration on the meaning of the Marian shrine; he also acknowledges some difficulties raised by theologians:

"A livello teologico sussistono ancora diffidenze verso i santuari considerati —come mi scriveva recentemente un amico redattore di una rivista pastorale— 'un settore dalle enormi potenzialità apostoliche . . . al-

¹ SUSUL, "Problemy Jasnej Góry", in *Tygodnik Powszechny*, 25 (1960).

² J. PROKOP, "Tradycja głównym punktem oparcia?" in *Więź*, 7/8 (1963).

³ Quotation after D. T. ŁUKASZUK, "Jasna Góra w literaturze krytycznej XX wieku". In *Biuletyn Komisji Historyczno-Maryjnej*, 1 (1967), typescript. p. 7-40.

quanto chiuso, mi pare'. Nella letteratura i giudizi negativi sono frequenti: si parla di magia bianca (Huxley), di *Vulgarkatholizismus* (Heiler), di contrasto con Giob. 4,21-23 che esclude per il culto neotestamentario ogni legame assoluto con un luogo determinato (Pascher), di promozione del culto della divinità materna di sapore pagano (Dufel), addirittura di rivincita del diavolo (Huysmans). Ultimamente R. Laurentin nell'articolo "La persistenza della pietà popolare" (*Concilium* 9, 1973, 1, pp. 180-193) enumerava le critiche rivolte a Lourdes da protestanti e cattolici impegnati:

- comportamento (centripeto) opposto al movimento oblativo (centrifugo) dell'autentica religione;
- forma di pietà sentimentale, emotiva, gregaria,
- luogo pericoloso, in cui si spegne con una maratona di pratiche e riti l'inquietudine religiosa;
- polarizzazione esclusiva verso il cielo, dimenticando i segni dei tempi"¹.

As we said at the beginning, Father R. Laurentin in his review on the book of Father B. Pereira *Teología de los Santuarios Marianos* asserts that this subject is one most lacking a theological elaboration². There is still a great need for deeper theological explanation about the real place and role of the Marian shrine in the life of the Church and in the spiritual formation of the people of God.

The history of the holy icon of Czestochowa and of its shrine, so deeply interwoven with the history of the Church in Poland, offers us an ample basis for theological considerations and conclusions about the nature and the role of a Marian shrine in the history of salvation in general and of the shrine of the Black Madonna in particular. The shrine of Czestochowa is a classic Marian shrine, known in all the Christian world, and therefore it can serve as a genuine example for theological studies.

Reflecting upon the religious activities of the shrine of Our Lady of Czestochowa, we propose to analyze some basic facts:

1. the divine worship founded by Christ;
2. a shrine as a sacred place of the divine worship;
3. the shrine as a sign of the pilgrim church;
4. the shrine as a sign of the holiness of the Church;
5. the Marian shrine, or the mystery of Mary celebrated in the mystery of Christ and the Church.

¹ S. DE FIORES, "Maria e l'Evangelizzazione nell'Anno Santo". In *La Madonna: I Santuari al servizio della evangelizzazione nell'Anno Santo*; Anno XII, No. 1 (1974), p. 13.

² R. LAURENTIN, "Bulletin marial". In *Revue des Sciences Philosophiques et Théologiques*, 3 (1966), p. 528.

CHAPTER I

CHRIST AND THE DIVINE WORSHIP

The first and main assurance offered to the pilgrims who come to the shrine of Częstochowa is the very fact that God called them here to honor and worship him, and that through this divine worship they might be saved and reach the full knowledge of the truth (cf. 1 Tm 2:4). God wishes to save them in and through his Son, because he "loved the world so much that he gave his only begotten Son, so everyone who believes in him may not be lost but have eternal life" (Jn 3:15-17; cf. 1 Jn 4:9.14; Tt 2:13; 1 Tm 1:15; Heb 5:9; Ep 5:23).

At the shrine of the Dark Madonna the pilgrims learn that God in his plan of salvation provided all means to save them through Christ the Mediator (cf. 1 Tm. 2:5), through whom God's infinite love and mercy is transmitted and applied to them. Although God is the Supreme Being, separated from creatures by his infinite perfection, yet at the same time, he is with them through his Son. As the Creator of this physical universe, he is always present in it through his almighty power and wisdom; but his love was revealed through his Son, because "no one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known" (Jn 1:18; cf. Jn 6:46).

The whole spiritual activity of the shrine of Częstochowa is oriented towards the worship of God in and through Jesus Christ: in Christ and through Christ, God revealed himself to a pilgrim people. Through the great miracle of the Incarnation, God personally dwelt among men and thus showed his glory: *The Word was made flesh, he lived among us, and we saw his glory, the glory that is his as the only Son of the Father, full of grace and truth* (Jn 1:14).

Father B. Wawter in his commentary on the Gospel according to John, makes this observation on the words, "the Word became flesh".

"Once more there is a contrast with 'was' of v.1 for John now reaches the climax of his hymn in relating what was the ultimate manifestation

of God's Word. And what a paradoxical climax it is! The utter newness of this revelation in respect to Judaism, despite the OT language in which it is phrased, can only be appreciated by comparing the assertion with such a passage as Is 40:6-8, where the Word of God is contrasted with flesh. *Flesh*, it is true, is not evil, the antithesis of God; but it is all that is transitory, mortal, and imperfect, and at first glance incompatible with God (cf. J. A. T. Robinson, *The Body* (SBT 5; London, 1952), 17-26). This is the tremendous mystery of the incarnation, by which the eternal Word took our exact human nature, becoming one with us in everything except sin (Heb 4:15); in everything, that is, except what was *incompatible* with divinity. This is one of the most serious and sobering statements of the Gospels, the magnitude of which would be difficult to exaggerate. To express this mystery, John has deliberately chosen a word connoting man in his concrete, fallen state (Vawter refers to *σάρξ*). That the Word became man in the fullest possible sense is of the very essence of the incarnation and of the redemption that is its result¹.

Through the Incarnation the eternal Word made his dwelling among us: lit., "he pitched his tent" in the midst of man as God once dwelt with the Israelites in the Tent of Meeting (Ex 25:8; Nm 35:34). The verb *σκηνοῦν* has probably been deliberately chosen to reproduce both the idea and even the sound of the verb "šākan" used in the OT with reference to Yahweh's presence in the Holy of Holies above the Ark of the Covenant; the Hebrews used the noun "šekināh" (presence) as a surrogate for the name of Yahweh as the God present in Israel.

The incarnation of the divine Word made God personally and visibly present to mankind, uniting it to himself forever. To his divine Person, the eternal Word united the human nature inseparably for all eternity (cf. St. Thomas, *Summa Theologica*, III, q. 2, a. 6 and q. 17, a. 2). As God's Son, equal to the Father in power and majesty, Jesus could say, "I am" or "I am he"; he claimed to be the incomparable Savior, the goal of Israel's faith and messianic expectations (cf. Jn 8:28.58; 13:19). The old figures of Yahweh's presence were substituted now by the new, perfect presence of Christ, the One in whom God brings all things together (cf. Ep 1:9-10), and who is the "splendor of his glory, the figure of his substance" (Heb 1:3). It was no longer a presence unseen and awe-inspiring as in the tent and in the temple of Jerusalem, nor merely the presence of the Divine Wisdom enshrined in Israel's Mosaic Law (Si 24:7-22) (Ba 3:36-4). The human nature of Christ now screens this glory, and it pierces the veil at the

¹ B. VAWTER, C.M., "The Gospel according to John". In *The Jerome Biblical Commentary*, p. 423.

transfiguration (cf. Lk 9:32-35). Christ could say—literally (cf. Mk 14:58)—that he was building the new and definite temple of the true worship of God. This new temple, which is not built by men, is the only temple in which God wished to be honored and worshiped for ever:

“In his body lives the fullness of divinity and in him you find too your own fulfilment in the one who is the head of every sovereignty and power” (Col 2:9; cf. Jn 1:16).

The eternal Word, who now holds all things in unity (cf. Col 1:17-18; Ep. 1:22-23) through his Incarnation, made God personally present, visible and tangible on earth. With the Incarnation the true worship of God began and the old one came to an end. The destruction of the temple of Jerusalem symbolized the end of the old covenant with its sacrificial worship. The curtain which hung in the front of the holy place, or more probably, the one which separated the holy place from the Holy of Holies (Ex 26:31f) was torn in two from top to bottom (Mt 27:51). This tearing of the veil meant the abrogation of the old Mosaic cult and the way opened up by Christ into the messianic sanctuary of God's worship.

“But now Christ came, as the High Priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves but his own blood, having won an eternal redemption for us” (Heb 9:11-12).

Christ then, as the high priest of the New Covenant “has his place at the right of the throne of divine majesty in the heavens, and he is the minister of the sanctuary and of the true Tent of Meeting which the Lord, and not any man, set up” (Heb 8:2). Then the temple of Jerusalem, the central sanctuary with its priesthood and with its sacrificial ritual, fell into disuse and its cult finally disappeared after the destruction of Jerusalem in 70 A.D. It signified in a decisive fashion that its cultic role was thenceforth at an end. With Christ, in whom God “pitched his tent among us”, a new and radical mutation of God's worship began. Jesus insisted not on external, ritual observance of the law, but on spiritual, internal dispositions. It was a worship in spirit and truth:

“Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we do know; for salvation comes from the Jews. But the hour will come—in fact it is here already—when true worshippers will worship the Father in spirit and truth: that is the kind of

Christ and the divine worship

worshipper the Father wants. God is spirit, and those who worship must worship in spirit and truth" (Jn 4:22-24).

This new approach in God's spiritual worshipping started already in the Old Testament. Despite the great attachment to the temple of Jerusalem, made out of stones, there started a new current of thought towards the spiritual temple. Yahweh is not bound to the sensible sign of his presence. If the heavens were not able to contain him, still less the earthly house (cf. 1 K 8:27; Ps 148:4; Is 66:1; Jr 23:24; Ez 36:27). Only in order to permit his people to encounter him in an assured manner, God chose a visible temple where his name should be praised and invoked. The oracles of Jerusalem, in the time of Jehoiakim warned against the false worshippers of Yahweh (Jr 7:1:34). The capture and destruction of Jerusalem in 587 B.C., and above all the experience of exile led the people of God to a more spiritual worship, corresponding to the demands of the "religion of the heart" preached by the Deuteronomist (Dt 6:4-5) and the prophet Jeremiah (Jr 31:31-34). At the end of the exile, Isaiah warned the people against an excessive attachment to the temple of stones (Is 66:1-2). The spiritual worship demanded by God from the poor and contrite hearts was better adapted to the presence of Yahweh who is spirit. Even the "dwelling in heaven" is only an image, a symbolic language to suggest how God, always and everywhere, hears the prayers of the faithful, whenever they pray (Tb 3:16). And the temple here below was only an imperfect image of the *Heavenly Temple* (Ws 9:7-8).

The election of Abraham, sealed by a covenant (Gn 15:18), started the definitive formation of a people of God. From this blessed race Christ is born to fulfill all the promises. He founded the people who are the real spiritual descendants of Abraham the believer (Mt 3:9; Jn 8:40; Rm 2:28f; 4:16; 9:6ff). By their entrance into the Church of Jesus Christ (through faith) all the nations will be blessed in Abraham.

Between Israel and the Church of Jesus, there is both break and continuity. Accordingly, the new covenant applies to the new people of God many metaphors of the old, but by the way of transpositions and contrasts. The word *ekklesia* now signifies the mystery of the Body of Christ (Ep 1:22), unknown in the old covenant; its worship of God is essentially spiritual (Rm 12:1). The Church is the new Israel of God, (Ga 6:16), in a spiritual and not physical sense (1 Co 10:18). She is the people purchased by the blood of Christ (Ac 15:14). She is the bride, the one without flaw (Ep 5:27), no longer the adulterous spouse (Ho; Jr 2-3; Ex 16). She is the vine, no longer wild (Jr 2:21) but fruitful (Jn 15:1-8). She is the holy remnant

(Is 4:2f). She is the flock, not to be called together once (Jr 23:3) and later dispersed (Ze 13:7ff), but the flock of her immolated and resurrected divine Shepherd (Jn 10:26-30). She is the kingdom of the saints announced by Daniel and prefigured by the Davidic assembly of the new sons and daughters. She is a chosen race, a priestly, kingly people, a holy people, God's chosen people, a consecrated nation, a people set apart to sing the praises of God who calls them out of the darkness into his wonderful light (cf. 1 P 2:9). The charter of the Church's covenant is no longer the law of Moses, incapable of giving life (Ga 3:21), but the law of the spirit (Rm 8:2) inscribed in the hearts (Jr 31:33ff; Ez 36:27; Jn 2:27).

The Church founded by Christ is no longer an organization for the temporal or material welfare of one nation (Jn 18:36), but a life giving union of love with the Triune God, an eternal kingdom of God shared by those whom Christ redeemed, a communion with all the saints who will enjoy the beatific vision in glory.

In the mystery of Pentecost, the Church appears as ruled and inhabited by the Holy Spirit (1 Co 3:16; Ep 2:22; 1 Tm 3:15). Christ unites all his Church in one Spirit to form one worshipping community (cf. 1 Co 12:13). Christ, then, the High Priest of the new covenant, offered himself to God's worship *in spirit and truth* (Jn 17:19). The spirit of Christ makes us a new creature, because he is the inspiring principle of a loving adoration and of a beatifying union with the Father. The true spirit of Christ's worship is not only an act of a humble adoration due to the holiness and majesty of God, but, above all, it is an act of love which unites him and his followers with the Father and brings a great joy and happiness.

The fullness of "grace and truth" in Christ (Jn 1:14) indicates the fullness of love between Christ and his Father, between the Holy Trinity and the redeemed people. Christ prayed for this perfect love and mutual unity before his Passion on the Holy Thursday:

"Holy Father . . . consecrate them in the truth; your word is truth. As you sent me into the world, I have sent them into the world, and for their sake I consecrated myself so that they too may be consecrated in truth. I pray not only for these, but for those also who through their words will believe in me. May they all be one. Father, may they all be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me may they be so completely one that the world will realise that it was you who sent me and that I have loved them as much as you loved me" (Jn 17:17-23).

This sublime prayer of Christ the high priest expresses the true and only purpose of our divine worship *in spirit and truth*. The unity with the Father through the Son in the Holy Spirit is the final and the highest goal and duty of Christian worship and a beginning of the eternal celebration in heaven. Christ now shares this unity with his Church through the outpouring of the Holy Spirit; the unity of love between the Father and the Son is the model and the principle of the love and unity among the Christian worshipping community. Love then is the core of Christian worship, which shares the same love of God and holds the community together (cf. Col 3:14; 2 P 1:7). Christ (Ep 3:17), and the whole Holy Trinity (2 Co 13:13; cf. Jn 14:15-23; 1 Jn 4: 12) live in the baptized members of the Church as the principle cause of this love, unifying the people of God with their God and between themselves. The theological virtue of love is everlasting; and it will remain forever (1 Co 13:8) in the beatific vision, when we shall see God face to face. This love, called by St. Thomas, "*forma virtutum*"¹, is the greatest gift God has promised (1 Co 2:9; Rm 8:28; Ep 6:24; 2 Tm 4:8; Jm 1:12): . . . the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him (1 Co 2:9; cf. Is 64:3; Jr 3:16).

Love (*ἀγάπη*) thus becomes a kind of atmosphere in which God and worshipping Christians live together; communicated from God, *ἀγάπη* permeates the Christian community and the individual Christian. Love builds the Christian worshipping assembly and is rooted and grounded in it (Ep 3:17). Love, which is God himself (1 Jn 4:8), abides in the community through the mutual love of its members and unites them totally. This unifying love, poured into our hearts by the Holy Spirit, bears witness that we are children of God, and ". . . if we are children we are heirs as well: heirs of God coheirs with Christ, sharing his sufferings and his glory" (Rm 8:17).

Christian worship, then, is not merely ritual, ceremonial and external. It is a profound religious experience. It brings the worshippers into an intimate contact and loving union with God, rooted in the baptismal life: an internal holiness. Through this grace the worshipping pilgrims become object of God's love. It introduces a completely new relationship between God and his favored people, a relationship of friendship, and still more, a filiation, by which we become the partakers of the divine nature, divinae consortes naturae:

¹ S. THOMAS, *Summa Theologiae*, IIa-IIae, qu.23, a.8.ad 1.

"By his divine power, he has given us all the things that we need for life and for true devotion, bringing us to know God himself, who has called us by his own glory and goodness. In making these gifts, he has given us the guarantee of something very great and wonderful to come: through them you will be able to share the divine nature . . ." (2 P 1:3-4).

Through this all-surpassing love of the Father shared with his pilgrim children during the new worship introduced by Christ, an unusual familiarity between God and his people takes place. They are becoming the sharers of God's divine nature. God, in his tremendous love, invites human beings beyond their natural capacity to a supernatural, divine life, called by the Greek fathers a process of *divinization*, a complete transformation effected in man by permanent sanctifying grace, called by the theologians *habitual grace*. This is a divine life which inheres in the human soul in the manner of a nature:

"Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are . . . My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him, because we shall see him as he really is" (1 Jn 3:1-2).

Therefore, the primary goal of the Christian worship, exercised at the shrine of Our Lady of Częstochowa, is to bring the pilgrims to the full participation in the life of God, to the perfect love and union with Him and to a communion of saints which is the Church. The symbolism of a building consecrated as a *church* manifests the *eschatological realization of the eternal "ecclesia"*: where God will be all in all (cf. Ep 3:19). The symbolism of the pilgrimage manifests the present *formation* of the People of God being realized through Christ's divine worship. Finally, the *Marian shrine*, center of pilgrimages, manifests how the mystery of Mary is at the core of the mystery of Christ and his Church in its never ending worship of love.

CHAPTER II

THE SHRINE AS A SACRED PLACE OF WORSHIP

The shrine of Częstochowa has to be analyzed as a manifestation of the Church in the divine worship established by Christ. We therefore have to study it first as the spiritual reality of the Church in her divine worship; secondly, as the sacred place where this cult is offered to God and his saints.

The Shrine as a visible and invisible spiritual reality

The pilgrims who visit the shrine of Częstochowa were baptized in Christ by receiving the baptism of water (Ac 2:41), followed by an imposition of hands which conferred the Holy Spirit and his charisms for "building up the Church". They were spiritually incorporated into Christ in a fraternal communion among all the baptized. Their faithfulness to the teaching of the Church, to the breaking of bread and to a common worship of the Father makes them a living and loving *koinonia* of one mind (cf. Ac 2:42-47). The baptized pilgrims then are members of the same Body of Christ, and the Eucharistic bread in which they share is the bond of living cohesion (cf. 1 Co 10:17).

The Christian pilgrims, the *homines religiosi* who come to the shrine of Częstochowa to worship and encounter God, are not always conscious that they themselves constitute the Church of the baptized, a spiritual temple, prolongation of Christ's Body. Yet such is the explicit teaching of St. Paul: the Church is built on Christ, the cornerstone (1 Co 2:10-14); every Christian himself is a temple of God in whom dwells the Holy Spirit:

"Did you not realize that you were God's temple and that the spirit of God was living among you? If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred and you are that temple" (1 Co 3:16-17).

It is interesting that St. Paul uses the word *ναός* to designate the meaning of the temple. It expresses more precisely the innermost part of the temple,

the *sanctuary* where God dwells. The Lord likened himself to the stone of this new temple, the stone which the builders rejected, but which became the cornerstone (cf. Mt 21:42; Ac 4:11; 1 P 2:7). The Church is built by the apostles on this solid foundation (cf. 1 Co 3:11), and from it the Church receives her durability and solidity. This Church is adorned by various names: the *house of God* (1 Tm 3:15) in which dwells his *family*; the *household of God in the Spirit* (Ep 2:19-22); the *dwelling place of God among men* (Rv 21:3); the *people of the new covenant* predicted by the prophets (Jr 31:31ff; Ez 37:26ff). The new covenant, however, is sealed by the blood of Christ (Mt 26:28; Heb 8:6; 1 Tm 2:5; 1 Jn 2:1). Through Christ and in Christ, the baptized people become one living and spiritual temple in which God the Father receives his due worship and loving adoration. In Christ, the baptized people become the new people of God, the *holy priesthood* that offers the spiritual sacrifices:

"So you are no longer aliens or foreign visitors: you are citizens like all the saints, and part of God's household. You are part of a building that has the apostles and prophets for its foundation, and the Christ Jesus himself for its main cornerstone. As every structure is aligned on Him, all grow into one holy temple in the Lord; an you too, in him, are being built into a house where God lives, in the Spirit" (Ep 2:19-22).

St. Peter speaks of the baptized Christians as of the *living stones* of the spiritual temple of God's worship founded on the living cornerstone, Christ himself.

"He is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house . . . Once you were not a people at all and now you are the people of God" (1 P 2:4-10).

The Christian pilgrims visiting the shrine of Częstochowa learn the true meaning of Christian worship as explained by Vatican II. They come to the shrine to know better and better that they are the Church of Christ engaged in the loving worship of the Father. They realize there that they are the new people of God redeemed by Christ and prepared in the long course of sacred history; they are "a people made one with the unity of the Father and the Son and the Holy Spirit" (*Lumen Gentium*, No. 4). The Church is

"one chosen people of God, (having) 'one Lord, one faith, one baptism' (Ep 4:5). As members, they share a common dignity from their rebirth in Christ. They have the same filial grace and the same vocation to

The shrine, place of worship

perfection. They possess in common one salvation, one hope, and one undivided charity. Hence, there is in Christ and in the Church no inequality on the basis of race or nationality, social conditions or sex, because 'there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you all are one in Christ Jesus' (Ga 3:28)" (*Lumen Gentium*, No. 32).

This holds also for all particular churches individually, for in each one "Christ is present, and by his power the one, holy, catholic, and apostolic Church gathers together" (*Lumen Gentium*, No. 26).

In reality, the Catholic Church, as the Mystical Body of Christ, gathered in loving celebration of the mysteries of salvation, embraces all history, accepts all its different cultures and directs them to God; she is constituted like the universal sacrament of salvation, since she is "by her relationship with Christ, both a sacramental sign and an instrument of intimate union with God, and of the unity of all mankind" (*Lumen Gentium*, No. 1). This Church in her liturgical celebrations, sanctifying and leading us to the eternal union with God the Father "is not bound to any particular form of human culture, nor to any political, economic, or social system. Hence the Church by her universality can be a very close bond between diverse human communities and nations, provided these trust her and truly acknowledge her right to true freedom in fulfilling her mission" (*Gaudium et Spes*, No. 42).

Pope Paul VI in his *Professio fidei*, stresses "the deep solicitude of the Church, the Spouse of Christ, for the needs of men, for their joys and hopes, their griefs and efforts". It "is nothing other than her great desire to be present to them, in order to illuminate them with the light of Christ and to gather them all in him, their only Savior. This solicitude can never mean that the Church conforms herself to the things of this world, or that she lessens the ardor of her expectation of her Lord and of the eternal kingdom"¹.

The Christian pilgrims, then, gathered at a shrine manifest the very nature of the Church; they are one priestly people united with all the other local churches and all the Christian shrines:

"Christ the Lord, High Priest taken among men 'made a kingdom and priests to God his Father' (Apoc 1:6) out of this new people. Being baptized, by regeneration and the anointing of the Holy Spirit, they are consecrated into a spiritual house and a holy priesthood. Thus through all those works befitting Christian men they offer spiritual sacrifices and proclaim the power of him who has called them out of darkness into his marvelous light" (*Lumen Gentium*, No. 10).

¹ AAS, 60 (1968), p. 433-445.

They are therefore, a saving community, "a communion of life, of charity and of truth, and they are sent forth into the world as the light of the world and the salt of the earth" (*Lumen Gentium*, No. 9). In order to accomplish this great task they come together in the divine celebration where they encounter Christ, the source of light and holiness. Christ is always present in the Church, in the priesthood, in the liturgy of the Word and in the liturgy of the sacrifice:

"Christ indeed always associates the Church with himself in the true work of giving perfect praise to God and making men holy. The Church is his dearly beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father. Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is manifested by signs perceptible to the senses, and is effected in a way which is proper to each of these signs; in the liturgy full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members" (*Constitutio de Sacra Liturgia*, No. 7).

The Christian pilgrims gathered together at the shrine constitute this one great "*Family of God*"¹, which comes together to meet its Father. In the divine worship of Christ the Priest, they participate in a most sacred action surpassing all others. Therefore this divine celebration is not merely a private meeting; on the contrary, it is a collective encounter of the divided people: a reunion with themselves and with their Father; it is like the meeting of a large family around one table, sharing the same divine food and drink in a atmosphere of mutual love, friendship and intimacy. The pilgrims are the celebrating Church, as a spiritual and supernatural reality, when they celebrate the Holy Eucharist, the greatest act of love, shown in the redeeming Sacrifice of the Lord and when they partake of this Sacrifice and of other sacraments administered for their sanctification. The Constitution on the Sacred Liturgy stresses this most important purpose of the Christian worshipping assembly:

"For it is through the liturgy, especially the divine Eucharistic Sacrifice, that 'the work of our redemption is exercised'. The liturgy is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the Church.

¹ The *Third Eucharistic Prayer* expresses this very familiar encounter between the Heavenly Father and his children on earth. The celebrating community prays:

"Father, hear the prayers of the family
you have gathered here before you.

In mercy and love unite all your children wherever they may be". *The Roman Missal*.

The shrine, place of worship

Day by day the liturgy builds up those within the Church into the Lord's holy temple, into a spiritual dwelling for God (Ep 2:21-22)—an enterprise which will continue until Christ's full stature is achieved (cf. Ep 4:13). At the same time the liturgy marvelously fortifies the faithful in their capacity to preach Christ. To outsiders the liturgy thereby reveals the Church as a sign raised above the gathered nations (cf. Is 11:12)". (*Constitutio de Sacra Liturgica*, No. 2).

Therefore, the pilgrimages, especially by their celebrations, are the visible Church on earth; the sign of her invisible reality, her holiness and her union with Christ. The Council underlines these two aspects of the Church on earth as a "visible structure of the community of faith, hope and charity" (cf. *Lumen Gentium*, No. 8).

The Shrine as "Locus Sacer"

For this reason, the shrine is a sacred place, *locus sacer* filled with the active and loving presence of God, where the Christian pilgrims recall and celebrate the mysteries of their salvation. In the ontological order, the localization of worship does not precede the Christian assembly, but rather the Church creates a place for worship by reason of its physical members who are determined by space and time. The church building does not have any significance and is not understandable without a worshipping and celebrating *Christian Community in which occurs a loving encounter between the Father and his children*. It is a consecrated place, dedicated to the loving and sanctifying encounter of the Lord with his beloved Bride at the Eucharistic banquet, symbolizing and manifesting an eternal dialogue between God and man.

For the people of God of the new covenant, the presence of God is no longer confined to the temples or shrines of stone. Since Christ's death and resurrection, the only true temple of God's worship is the risen and glorified Christ. Yet the mystery of man's encounter with God, here on earth, must be expressed in sensible signs in conformity with the nature of the Church on earth, which is both visible and invisible, a community comprised of a divine and of a human element. Vatican II strongly underlines this. Then although the Christian worshipping assembly and the church edifice are both signs of the same mystery of the Mystical Body, the latter is secondary, functional in character. Nevertheless, because it is always related to the sacramental life of the Church it is also a sign of the mystery of the Church herself. Jean-Jacques von Allen, a Protestant theologian, calls the place of worship a "testimony of the history of salvation", although it seems

to be a *marginal* one in the history of salvation. It is a "sign of the Christian assembly in its historical and terrestrial epiphany"¹.

In the *Pastoral Constitution on the Church in the Modern World*, Vatican II declared the same character of the Christian community on earth:

"Coming forth from the eternal Father's love, founded in time by Christ the Redeemer, and made one in the Holy Spirit, the Church has a saving and an eschatological purpose which can be fully attained only in the future world. But she is already present in this world, and is composed of men, that is, of members of the earthly city who have a call to form the family of God's children during the present history of the human race, and to keep increasing it until the Lord returns" (*Gaudium et Spes*, No. 40).

The main sign of the encounter with God is the Christian assembly itself, but the assembly needs a place for meeting in worship, so that it can manifest visibly the sacred character of its encounter. Underlining this human dimension of the Church, Cardinal G. Lercaro says:

"The Christian spirit is profoundly human precisely because it is brought into contact with the Creator through the gift of grace. And because it is human it is also catholic and universal; and hence without deforming itself and without losing its genuineness and sincerity, it harmonizes with all that is good and beautiful in human values.

This spirit is not limited in space or time. Every civilization, every part of the world, every age, in so far as it is true and worthily human, is Christian by nature and finds the Gospel open to its special interests and needs"².

The shrine building then, where the Christian pilgrims assemble in the divine worship, is the house of the Church, a sign of the people of God, who themselves are the Church, the spiritual and living temple of God's worship. Apart from the liturgical assembly which it serves, the shrine would have no meaning, but it is needed as a facility where the Christian pilgrims may come together and carry out the liturgical worship, above all to celebrate and conserve the Holy Eucharist.

All the theological aspects of the shrine building are beautifully summarized in the *Preface of Dedication* of a church: it is a house of prayer, in which the pilgrim Christian family encounters and praises the Father; this is a sign of the ever-loving and acting presence of God, especially experienced

¹ J. Jacques von ALLMEN, "Le lieu de culte, témoin de l'histoire du salut". In *Oikonomia*, Heilsgeschichte als Thema der Theologie, Hamburg-Bergstedt, 1967, p. 360.

² J. LERCARO, Card., "The Christian Church". In *Documents for Sacred Architecture*, Collegeville, The Liturgical Press, 1957, p. 6.

The shrine, place of worship

in the liturgy of the sacraments. Through this loving celebration, the Christian pilgrim people become one in love with the Father, through Christ in the Holy Spirit. *In this earthly liturgy, by way of foretaste, they share in that heavenly liturgy* which is celebrated in the holy city of Jerusalem toward which they journey as pilgrims; *the Church, the beloved Bride calls to her Lord*, and through him offers worship to the eternal Father:

“Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

We thank you now for this house of prayer in which you bless your family as we come to you on pilgrimage. Here you reveal your presence by sacramental signs and make us one with you through the unseen bond of grace. Here you build your temple of living stones, and bring the Church to its full stature as the body of Christ throughout the world, to reach its perfection at last in the heavenly city of Jerusalem; which is the vision of your peace.

In union with all the angels and saints we bless and praise your greatness in the temple of your glory:

Holy, holy, holy Lord . . .”¹.

The shrine building then, as a place of prayer, as a sign of God’s loving presence and of the worshipping Christian assembly, is a place of divine blessing and grace. Here, the tremendous love of God is always at work preparing the Church on earth for its heavenly glory as the sinless bride of Christ and the joyful mother of all the redeemed.

The sacredness of this holy place is strongly assured and protected by the present *Code of Canon Law*. The ecclesiastical legislation emphasizes a special reverence for the sacred place of Christian worship: Canon 485 mentions the reverence that is due to the Church as the house of God. Canon 1161 defines the church as a sacred building dedicated to divine cult. As a public edifice, it should be available to all the faithful for the public exercise of divine worship. Canon 1162 asserts that no church may be constructed without the permission of the local ordinary. Canon 1164 declares that the area above and below the church may not be used for profane purposes. It also legislates that in the building of a church the laws of sacred art and the forms received from Christian tradition are to be observed. Canon 1178 emphasizes that churches must be kept clean. Canon 1261 forbids the introduction of superstitious practices into the worship of the Church. Canon 1286 and 1269 are concerned with the reservation of the

¹ The Preface of the Dedication in *The Roman Missal*.

Blessed Sacrament. Canon 1279 forbids unusual pictorial images to be exposed for veneration in church without the permission of the ordinary¹.

Basically, the same regulations have been repeated by the *Constitution on the Sacred Liturgy*. It insists that the Church is the friend of the fine arts which can be used in the divine worship. Art can create beautiful signs and symbols of the Christian mysteries. The churches are to be built in such a way that they be suitable for the celebration of the liturgical services and for the active participation of the faithful, according to their right and duty by reason of their baptism:

"The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due honor and reverence. It will thereby be able to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by" (*Constitution on the S. Liturgy*. No. 123).

This marks a strong welcome to the art of our day, which is the art that should participate in our worship. The stress on "*noble beauty rather than sumptuous display*" is particularly urgent, since too often churches have striven for the monumental and pretentious, rather than an honest, functional style that fits the needs of God's people at worship.

Summarizing the theological significance of a shrine, as edifice, we can say that it is the house of God, the *Domus Dei*. Its primary function is to provide a convenient space for the people of God to celebrate liturgically the mysteries of salvation brought about by Christ in his Incarnation, in his passion, in his death, in his glorious resurrection preparing his second coming. Therefore, it is the sacred place of the divine worship and also has to be a visible manifestation of what the Church is.

We have already said that one of the characteristics of the shrine of Częstochowa is its gradual blending of different architectural styles. But Baroque became predominant. Therefore, the basilica of Częstochowa expresses the idea of this period: the sacred building is God's palace, a reception room of God, or, as E. Sauser says, a heavenly festive room (*himmlischer Festsaal*).²

*
* *

¹ *Codex Iuris Canonici*, lib. III, pars II (De locis et temporibus sacris), ed. P. J. KENEDY & SONS, 1918, p. 329-359.

² E. SAUSER, "Symbolik des Katholischen Kirchengebäudes". In *Symbolik der Katolischen Kirche* (J. A. JUNGEMANN), Stuttgart, 1960, Band 6, p. 68.

The shrine, place of worship

Then, as E. Sauser also explains it in his article, "Symbolik des katholischen Kirchengebäudes", the "*Ecclesia*" is a representation of the community with its Head, Christ. "*Ecclesia*" as a building, is a symbol of the Mystical Body of Christ; it is a house of the Christian community, where the people of God meets for the Eucharistic sacrifice and builds continuously with Christ the Church in the deepest meaning; it is a manifestation of the Church built with living stones and has its meaning from the living Community. Therefore, the terms used in the former centuries: *Domus Dei*, *aula*, *templum*, *basilica*, *edificatio*, *civitas* etc. expressed symbolically the very nature of the Church¹. This theological significance of the Church edifice as a sign of the whole Christ's Church was given also by St. Thomas Aquinas: "... domus in qua hoc sacramentum (Eucharistia) celebratur, Ecclesiam significat . . ." (*Summa Theologiae*, III. q. 83a.3, ad 2).

¹ E. SAUSER, *Symbolik der Katholischen Kirche*, Stuttgart, 1966, p. 70.

CHAPTER III

THE SHRINE AS THE SIGN OF A PILGRIM CHURCH

The shrine of Częstochowa does not gather a parochial community. It attracts varied groups of people who experience there that *they are the pilgrim Church* on earth. They have to go away from their daily life and from their home. They are a *pilgrim people* and therefore the shrine to which they travel is a sign of the pilgrim Church. In its fundamental aim a pilgrimage is linked with the great event of the people of God: their union with the paschal mystery symbolized already in the Exodus. It is an interior conversion to God through penance and a union with God in perfect love. A pilgrimage is a religious journey, a spiritual renewal achieved by detachment, an abnegation of this world and an approach and attachment to God himself. Through it, the pilgrims enter into a holy place where they discover the presence of God and his goodness and love for them. Speaking about the eschatological character of the pilgrimage, L. Lochet makes this observation: "A pilgrimage is a place of meeting, the city where God's people is united in one family by the bonds of a common objective. It is this common pilgrimage of those who seek heaven while yet on earth that constitutes the unity of God's people"¹.

¹ L. LOCHET, *Apparitions of Our Lady, their place in the life of the Church*, tr. Herder, 1960, p. 75. Father R. SPIAZZI speaks also about the great pastoral values of the Marian shrines in the spiritual formation of the People of God, especially during the Holy Year:

"Mi pare che per tutte le ragioni su espone, il programma pastorale dell'Anno Santo possa e debba trovare nei santuari dei punti forti della sua articolazione per aiutare i fedeli a volgersi verso le Parrocchie e le Cattedrali, verso Roma, la Porta Santa, le Tombe degli Apostoli, il Papa; e soprattutto per portarli a Cristo, principio e fine di ogni cosa, che è così incoraggiante e consolante per tutti —anche per i "lontani"—vederci offerto nei santuari tra le braccia o sulle ginocchie di Maria". "I Santuari Mariani nell'Anno Santo". In *I Santuari al servizio della evangelizzazione nell'Anno Santo*, op. c., p. 29.

Sign of a pilgrim Church

The Christian life on earth is a pilgrimage as C. Spicq explains it¹; the Christians are *foreigners* "παροικοι" (Heb 11:13; 1 P 1:1) or *strangers* "ξένοι" (Heb 11:13; Ep 2:19). Under Christ's leadership, the Christian is a sign of the whole human race marching towards its final destination—the union with God in eternity. Christ then, the ultimate source of God's creation (Rv 3:14), the head (κεφαλή) of the Church (Col 1:18) possesses the transcendent sovereignty over all; he is the First and the Last, the Living One (Rv 1:17); he is the Lord, the κύριος, the farthest and final point in which all the pilgrim humanity will reach its ultimate goal and full realization.

The pilgrim Church is *in search*; it shows its deep longing and desire for God: "God, you are my God, I am seeking you, my soul is thirsting for you, my flesh is longing for you, a land parched, weary and waterless; I long to gaze on you in the sanctuary, and to see your power and glory" (Ps 63:1). The pilgrim Church is a *restless people*, searching for God and putting their hope in him alone; "In God alone there is rest for my soul, from him comes my safety; he alone is my rock, my safety, my fortress, I can never fall" (Ps 62:1). The pilgrim Church is a *poor and suffering people*, who in their poverty, infirmity, sickness, and various other physical or moral hardships look for relief. The pilgrim church is a *faithful and spotless bride of the Lord* who temporarily wanders in exile, in the desert, but who goes in search of the future and eternal city (cf. Hab 13:14) and desires to be with her Spouse for ever (Phil 1:23). While going forward in this present world, she takes on the appearance of this passing world. She herself dwells among creatures who groan and travail in pain until now and await the revelation of the sons of God (cf. Rm 8:19-22). But she is always cherished by her Lord.

"She it was whom Christ 'loved and delivered himself up for her that He might sanctify her' (Ep 5:26), whom He unites to Himself by an un-

¹ C. Spicq, *Vie chrétienne et pèlerinage selon le Nouveau Testament*, Paris, 1972, p. 59-76. Since the Second Vatican Council, the Church is emphasizing more the mystery of Mary in the mystery of the Church on earth. Mary is the first perfect pilgrim after Christ. Now, she leads the pilgrim Church, until all the elected will be re-united with her Son. In Mary assumed into heaven, the pilgrim Church sees the model of its own future perfection in eternal glory. This hope of the pilgrim Church is expressed in the preface for Assumption: "Today the virgin Mother of God was taken up into heaven to be the beginning and the pattern of the Church in its perfection, and a sign of hope for the people on their pilgrim way."

breakable covenant, and whom He unceasingly 'nourishes and cherishes' (Ep 5:24). Once she had been purified, He willed her to be joined unto Himself and to be subject to Him in love and fidelity (cf. Ep 5:24). Finally, He filled her with heavenly gifts for all eternity, in order that we might know the love of God and of Christ for us, a love which surpasses all knowledge (cf. Ep 3:19). The Church on earth, while journeying in a foreign land away from her Lord (cf. 2 Co 5:6), regards herself as in exile. Hence she seeks and experiences those things which are above, where Christ is seated at the right hand of God, where the life of the Church is hidden with Christ in God until she appears in glory with her Spouse" (*Lumen Gentium*, No. 6).

The messianic pilgrim people in its journey to the Father, symbolized in their pilgrimage to the sacred place of a shrine, experience also a deep *sense of integration and unity* with the whole Mystical Body of Christ. The pilgrims walk together as brothers and sisters; they are joined by the same joys and difficulties; they need each other; they support each other; they are manifesting their faith in the solidarity of the pilgrim church on earth with the suffering Church in purgatory and the triumphant Church in heaven, the communion with those who have gone before them with the sign of faith and sleep in peace (cf. *Canon I of the Roman Mass*).

In his human nature Christ united the Church to himself, as the redeemed and transformed people of a new creation (cf. Ga 6:15; 2 Co 5:17) by communicating his spirit. He made us mystically his own body. Through his divine power, the same Holy Spirit produces and urges love among all pilgrims and makes them one *fraternal community of Saints*. They participate in the divine life that the Father has communicated to fallen mankind through his Son in the Holy Spirit (cf. Jn 17:20-26). They share in all the blessings brought by the Risen Lord. It is a communion with Christ most intensely realized by receiving sacramentally the Lord's body and blood (1 Co 10:16-17); it is a communion sealed in the gift of the spirit (2 Co 13:13; Phil 2:1; Ga 4:6; Rm 8: 14-17). This common life that the Christian shares with Christ and with the Father in the Spirit (Ep 2:18) leads to a sharing of life among all those quickened by the same Spirit of Christ (1 Jn 1:3,7). Among Christ's members there exists a most varied inward-outward interplay of new life; an interchange of supernatural energies and gifts, of helps and services of all forms (2 Co 8:4; 9:13; Rm 12:13; Ga 6:6; Heb 13:16; Ac. 2:42). This supernatural communion unites all members of the tripartite Church (triumphant in heaven, expectant in purgatory and pilgrim on earth). The pilgrim Church has always cultivated with great piety the

Sign of a pilgrim Church

memory of those in heaven already united with Christ and more firmly confirmed in holiness.

"For just as Christian communion among wayfarers brings us closer to Christ, so our relationship with the saints joins us to Christ, from who as from their fountain and head issue every grace and life of God's people itself" (*Lumen Gentium*, No. 50).

Because the pilgrims are sons of God and one family in Christ (cf. Heb 3:6), they remain in communion with one another in mutual charity, help, satisfaction, prayer, good works.

In the supernatural community of saints, the holy Virgin Mary occupies a special place. The pilgrims turn their eyes toward her as the first and most perfect follower of Christ. Therefore, they venerate and invoke her with a special devotion. She preceeds and leads the pilgrim Church to the promised land; She is a perfect *Hodegetria*, the one who leads the way to Christ. By her maternal charity, she cares for the brethren of her Son who still journey on earth surrounded by dangers and difficulties, until they are led to their happy fatherland (cf. *Lumen Gentium*, No. 62). Mary, through her divine motherhood is completely united with her Son, but she is also intimately united with the Church. She is the perfect model which the Church follows and imitates. Following then Mary, the pilgrim Church moves forward through many trials and tribulations, until she renews herself through the cross and arrives at the light which knows no setting.

"The Church, 'like a pilgrim in a foreign land, presses forward amid the persecutions of the world and the consolations of God, announcing the cross and death of the Lord until He comes (cf. 1 Co 11:26). By the power of the risen Lord, she is given strength to overcome patiently and lovingly the afflictions and hardships which assail her from within and without, and to show forth in the world the mystery of the Lord in a faithful though shadowed way, until at last it will be revealed in total splendor" (*Lumen Gentium*, No. 8).

CHAPTER IV

THE SHRINE IS A SIGN OF THE HOLINESS OF THE CHURCH

The pilgrimage to a shrine symbolizes the various aspects of the *pilgrim Church* in her journey to God, until she reaches the perfect love and union with him in the world to come. To understand this religious experience and the spiritual growth of those who come in pilgrimage, we have to study the spiritual formation given by the shrine, especially by a Marian shrine.

From the history of the shrine of Częstochowa we know that besides the divine worship, the main effort is directed toward the spiritual formation of the pilgrims. The pilgrims are invited to leave everything behind and come to Częstochowa in search of spiritual renewal and moral strength to overcome the obstacles met on their journey to the promised land. We have to explain how the *shrine is a sign of holiness of the Church*, and more precisely *a sign of our call to this holiness*.

In the sacred liturgy celebrated at the shrine, the pilgrims participate in the mysteries of our salvation which is a continual "tension" between the first coming of Christ in his Incarnation and his second coming for the final realization of the eternal kingdom of God. Through the celebration of the holy sacraments, the pilgrims can be reconciled with God and grow in sanctifying grace, that makes them "participants of the divine nature". Renewed by the sacrament of reconciliation and strengthened by the *Eucharist*, the pilgrims become like Christ their master, who is their model, source of all holiness. They come to the shrine of the *Theotokos*, the mother of God, who stands before them as the most *eminent example of love and union with Christ*. As their loving mother, the *Theotokos* helps them to attain the fulness of grace, to which they are called.

Christ the Source of Holiness

The pilgrims gathered together at the shrine of Częstochowa and united by the same faith, hope and charity, celebrating the same mysteries of the

Sign of the holiness of the Church

Lord, are the pilgrim people of God, the Church on earth. They participate also in the communion of saints. Therefore, they become the sign of the Church, although this holiness is not yet manifested in its fulness. The union with Christ is the deepest source of this holiness. The Dogmatic Constitution on the Church points it out quite clearly: "By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind" (*Lumen Gentium*, No. 1).

The very task of the shrine of Częstochowa is nothing else than to bring all the pilgrims to the full union with Christ, to the participation in God's nature for a new creation in God.

God alone is holy and he bestows his holiness on all those who are called to the glory of Christ. The Church then, shares in the holiness of God himself; Christ sanctifies his Church through his Spirit:

"For Christ, the Son of God, who with the Father and the Spirit is praised as being 'alone holy' loved the Church as his bride, delivered himself up for her. This he did that he might sanctify her (cf. Ep 5:25-26). He united her to himself as his own body and crowned her with the gift of the Holy Spirit, for God's glory . . . Now this holiness of the Church is unceasingly manifested as it ought to be, through those fruits of grace that the Holy Spirit produces in the faithful" (*Lumen Gentium*, No. 39).

Christ, God made Man, is the most perfect model and an inexhaustible source of holiness for the Church. In him, with him and through him the Christian pilgrims receive the status of God's sonship and become sharers of the divine nature.

"The Lord Jesus, the Divine Teacher and Model of all perfection, preached holiness of life to each and every one of his disciples, regardless of their situation: 'You therefore are to be perfect, even as your heavenly Father is perfect' (Mt 5:48). He himself stands as the Author and Finisher of this holiness of life. For he sent the Holy Spirit upon all men that he might inspire them from within to love God with their whole heart and with their whole soul, with all their mind and with all their strength (cf. Mt 12:30) and they might love one another as Christ loved them (cf. Jn 13:34; 15:12)" (*Lumen Gentium*, No. 40).

The theology of a shrine, center of pilgrimages,⁵ is based on this holiness of the Church. The people of God, sanctified by Christ through the sacraments, become the example of the universal salvation: the communication of the divine holiness to mankind. They anticipate in a real way a new heaven and a new earth; they share in the same love of the Father and of their neighbor; they all belong to Christ, and with him and in him they worship God in the most noble way. Being united with Christ in the Holy Spirit,

the pilgrims establish the whole Church more firmly in holiness and they are on the straight path to their eternal home. But the pilgrim Church— assembled for example at the shrine of Częstochowa—still dwells in the passing world, in exile. Having Christ's incessant assistance, the Church constantly strives to reach perfect holiness and union with her glorious Lord to celebrate God's love forever:

"The Church, to which we are all called in Christ Jesus, and in which we acquire sanctity through the grace of God, will attain her full perfection only in the glory of heaven. Then will come the time of the restoration of all things (Ac 3:21). Then the human race as well as the entire world which is intimately related to man and achieves its purpose through him, will be perfectly reestablished in Christ (cf. Ep 1:10; Col 1:20; 2 P 3:10-13)" (*Lumen Gentium*, 48).

The Shrine is a Sign of Our Vocation to Holiness

The pilgrims are still *viatores*; therefore, they need a constant renewal and purification. This renewal essentially consists in an increase of fidelity to their own calling to imitate Christ in every way:

"Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth" (*Decree on Ecumenism*, No. 6).

"... The Church, embracing sinners in her bosom, is at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal" (*Lumen Gentium*, No. 8).

The shrine is the place of a spiritual formation; here the pilgrims hear the call to holiness, for further purification and spiritual renewal in the Lord. Here, through the liturgy of the Word, God speaks to his children and invites them to constant spiritual reformation. It is no longer the "tent of meeting" where Moses alone was permitted to converse with Yahweh on behalf of the Israelite community (Ex 33:7-10). At the shrine, all the pilgrims are allowed to meet and talk with their Father and listen to his words. Here God speaks to his children in order to conform them into the image of his Son.

The liturgy of the Divine Word to the pilgrims was one of the most important apostolic activities of the Pauline Order for centuries¹. The

¹ The Hermit Pauline monks received from Pope Boniface IX an unlimited right to preach the Gospel with the decree "*Virtutum intenta cultui vestra religio*" (February 22, 1401), J. FIJAŁEK, *Zbiór Dokumentów*, op. c., No. 46, p. 91-92.

Sign of the holiness of the Church

shrine of Our Lady of Częstochowa is called the *Great Polish Parish* and the *Pulpit of the Nation*. From there God speaks to his children and calls for conversion, for purification, for moral renewal and thus draws his pilgrim children to Himself:

"Mother Church never ceases to pray, hope and work that they may gain this blessing. She exhorts her sons to purify and renew themselves so that the sign of Christ may shine more brightly over the face of the Church" (*Lumen Gentium*, No. 15).

The administration of the sacrament of penance is a special mark of the shrine of Our Lady of Częstochowa. Here God speaks to his children through his Son: "Do penance, for the kingdom of God is at hand" (Mt 3:2). Christ himself calls for an interior conversion: "The time is accomplished and the kingdom of God is at hand. Repent and believe the Gospel" (Mt 1:15). The pilgrims at the shrine hear the appeal for a change of heart and for an intimate renewal and conversion, for *μετάνοια*, a call that has been repeated through centuries. The shrine of Częstochowa enjoys the special privileges granted by the Holy See to be used for the spiritual good of the pilgrims. Throughout the year, especially on the feasts of Our Blessed Lady, hundreds of priests hear confessions day and night. Hence the shrine is also called the *Confessional of the Nation*. An exceptional grace accompanies the pilgrims penitent; most of the *miracles* which occur at the shrine are of spiritual nature: conversion to God, change of life, return to the sacraments and a stronger bond with the Church. Being fortified through these powerful means of sanctification, the pilgrims, whatever their condition could be, are called to the perfect holiness whereby the Heavenly Father himself is perfect:

"Thus it is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity.

By this holiness a more human way of life is promoted even in this earthly society. In order that the faithful may reach this perfection, they must use their strength according as they have received it, as a gift from Christ. In this way they can follow in His footsteps and mold themselves in His image, seeking the will of the Father in all things, devoting themselves with all their being to the glory of God and the service of their neighbor. In this way too, the holiness of the people of God will grow into an abundant harvest of good, as is brilliantly proved by the lives of so many saints in Church history" (*Lumen Gentium*, No. 40).

There is only one holiness of God in which all baptized pilgrims participate. Regardless of their different ways of life, they all are called to the same

sanctity, the perfect imitation of Christ who loves the Father and all his brothers. The pilgrims come to the shrine from all classes, ages and professions, and they all are invited and united in the same search for God and his perfect charity. The search for perfect holiness is especially manifested by the pilgrims in the sacraments they receive, through the works of sacrifice and penance they do, and in particular through their active participation in the Eucharistic celebration. There is not a pilgrimage, a ceremony, a day without Eucharistic celebration. The pilgrimage is completed in the Eucharistic Christ. He is the center and the end of every pilgrimage to the shrine. In the Bread of Heaven they receive Christ who sustains and supports them until He shall come. God feeds his pilgrim people to strengthen them on their journey towards the promised land where they will meet the victorious Christ.

CHAPTER V

THE MARIAN SHRINE: THE MYSTERY OF MARY CELEBRATED IN THE MYSTERY OF CHRIST AND THE CHURCH

The pilgrims come to the shrine of Częstochowa especially for some important Marian feasts, in particular for the feast of the Queen of Poland (May 3), Assumption (August 15), and the feast of Our Lady of Częstochowa (August 26). But the pilgrims come also each day, and they follow the liturgical calendar of the Church. In the miraculous chapel, before the icon, they can honor Mary each day with the votive mass: *Fundamenta ejus in montibus sanctis*, except on Christmas, Pentecost, Easter and other solemnities.

Therefore, the shrine of Częstochowa is for the pilgrim people of God, a center where they celebrate the mystery of Mary in a special way. Furthermore, this Marian celebration is characterized by the veneration of a Byzantine icon representing the *Bogurodzica* (described in the historical part).

But the pilgrims also have to learn and to take their place in the history of salvation. In the Marian shrine as a local shrine, the pilgrims learn how to be faithful to their vocation to Christian holiness in their country. They learn how their personal life has to become a part of the history of their own countries, transformed by God into a history of salvation. Such a sanctification is the realization of the divine plan about each member of the Church and about each local community.

To enter into this divine plan of salvation, the pilgrims have to discover and to celebrate the mystery of Christ as the fountain and as the core of their own history of salvation. Thus they discover and celebrate the mystery of Mary in the celebration of the mystery of Christ and his bride, the Church. There they discover the place and the role of Mary in their own destiny of salvation. In order to understand better this special significance of a Marian shrine we will follow the indications given by *Marialis Cultus*. The pastoral work has to correspond to the characteristics of the Marian

cult as described in *Marialis Cultus*: Trinitarian, Christological, ecclesial and charismatic.

The Marian mystery was already explained in the eighth chapter of the Dogmatic Constitution on the Church, *Lumen Gentium*, as *the role of the Blessed Virgin Mary, Mother of God, in the mystery of Christ and the Church*. This title of Chapter VIII indicates the character of the Marian shrine: a place specially chosen to celebrate the mystery of Mary in the mystery of Christ and his beloved Bride, the Church.

This cult has to be first of all the celebration of the Most Holy Trinity, as indicated by *Lumen Gentium* (No. 2), *Sacrosanctum Concilium* (No. 5), *Marialis Cultus* (No. 25). From all eternity God decreed to redeem man and bring him back to the dignity of sonship through his own Son: "When the fulness of time came, God sent his Son, born of a woman, . . . that we might receive the adoption of sons" (Ga. 4:4-5); therefore, "He for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit from the Virgin Mary" (*The Creed in the Roman Mass*).

The icon of Our Lady of Częstochowa expresses in a certain way the faith of the people of God in the unique relation of Mary to the Most Holy Trinity. Through the Byzantine representation of the *Bogurodzica* (Mother of God), Mary appears in the glory of her *divine* motherhood, her Son being the second person of the Holy Trinity.

The *Trinitarian* aspect of the devotion to Mary is well expressed at the beginning of the prayer made by the Polish bishops on the occasion of the "Millennium", 1966. This consecration to Mary, is in reality a *consecration to the Most Holy Trinity, as a consequence of the sacrament of baptism*. The formula of consecration starts with the words:

"Our Father, who art in heaven, Father of our Lord Jesus Christ, whom you gave to the world by the power of the Holy Spirit, through Mary your servant, the Virgin mother of God and the mother of the Church . . . after renewing our baptismal vows . . . we cry unto you: Blessed be the Holy Trinity and undivided Unity . . . In the presence of the Triune God, in union with the head of the Roman Catholic Church . . . O blessed and glorious Virgin, accept our confidence and strengthen it in our hearts and place it at the throne of the Triune God" (cf. pp. 153-155).

By their liturgical worship the pilgrims enter into the history of their salvation; they are the earthly part of the communion of saints; they are the Church of today and pray for the Church of today; they take their place in the work of redemption; in their conversion to God they become one with Christ to be his Church. In Częstochowa, they are the Church in Poland,

facing the special problems of this country. To be united with Christ and the saints, they follow the plan of God, and therefore they find their roots in the Incarnation of God's Son and in the mystery of Mary; they grow up in their relationship with Christ, Mary and the Church in the history of their salvation. In particular, the holiness of the pilgrim people of God is the highest goal to be achieved. But the pilgrims are still "in via". Therefore, they look at Mary as the "Woman of faith who advanced in her pilgrimage of faith, and loyally persevered in her union with her Son" (*Lumen Gentium*, No. 58). She cares "for the brothers of her Son who still journey on earth surrounded by dangers and difficulties" (*Lumen Gentium*, No. 62), Mary precedes and leads them to Christ and into the Holy Trinity. The holy icon of Czestochowa shows Mary as the *Hodegetria* guiding us on our way to Christ himself. Furthermore, the image of Christ was formed in Mary's heart, in her personality; therefore, the pilgrims who search for this image of Christ come to Mary and pray her to form it in their souls. The pilgrims symbolize our hope that the glory of Christ will be communicated to those who, like Mary, believe and wait for the resurrection when our wretched body will be transfigured into a perfect similitude of the glorious Body of Christ (cf. *Lumen Gentium*, No. 68).

In their celebrations, the pilgrims recognize that their devotion to Mary is subordinated and directed to the worship of her Son and is connected with it. From this Christological orientation, all devotion to Mary gains its pastoral effectiveness and constitutes a force for the renewal of Christian life. Therefore, through this Christological orientation of the devotion to Mary, the pilgrims learn the real role of the Blessed Virgin in the mystery of Christ: She is the mother of the Redeemer; she devoted herself totally as a handmaid of the Lord to the Person and to the work of her Son (cf. *Lumen Gentium*, No. 56): she served the mystery of redemption (cf. *Lumen Gentium*, No. 57, 58).

Marialis Cultus also underlines "the hidden relationship between the Spirit of God and the Virgin of Nazareth". At a Marian shrine the pilgrims discover the tremendous influence which the Holy Spirit and Mary exert on the Church (cf. *Marialis Cultus*, No. 27). Through a unique relationship, the Holy Virgin was sanctified by the Holy Spirit. She was "fashioned into a kind of a new substance and new creature" (*Lumen Gentium*, No. 56). The Holy Spirit came upon her and covered her with his shadow (Lk 1:35); she conceived by the power of the most High (Mt 1:18,20). Through the divine intervention of the Holy Spirit, Mary's womb was transformed into the "Abode of the King", the "Bridal Chamber of the Word", the

"Temple", the "Tabernacle of the Lord", the "Ark of the Covenant", the "Ark of Holiness", the "Temple of the Holy Spirit" (cf. *Marialis Cultus*, No. 26). Her fullness of grace, her supreme sanctity, her charisms are the work of the Holy Spirit. Above all, her love and union with Christ and his Church was caused by the outpouring of the Holy Spirit on the day of Pentecost. Therefore, the true devotion to Mary is *charismatic* in its nature.

The pilgrims have to see in Mary an example of joyful and complete submission and surrender to the Holy Spirit, especially today, in the time of the charismatic renewal of the Church; they must learn how Mary inspired by the Holy Spirit was able to say her *Fiat* and sing her *Magnificat* in an obedience which was a service of love.

In this orientation towards the three Divine Persons, the Marian devotion is precisely *ecclesial*: the people of God find the fulfillment of their vocation by being one with the Holy Trinity. Because Mary is after Christ nearest to the Holy Trinity and closes to us, she is the *type of the Church*: a pure creature, yet sanctified by the Holy Spirit (cf. *Lumen Gentium*, No. 54; *Marialis Cultus*, No. 28). The holy icon of Częstochowa inspired by the Eastern spirituality shows the place of Mary in the Church. In Częstochowa there was no apparition, but the icon itself is a kind of *Mariophany* and its message is the content of our faith. There are basic analogies between apparitions and icons which express and manifest the same ecclesial context: our relations with God and his saints¹. As already analyzed, the icon of the *Theotokos* is on one hand an expression of our faith in the mystery of the Incarnation and on the other hand, it is the icon of the Church: through Mary, the Church can recognize her own motherhood, her virginity, her extraordinary holiness, as it is stressed by the Council (*Lumen Gentium*, No. 63). In the Marian shrine of Częstochowa we have two special titles given to Mary in her relation to the Church, the people of God; She is honored as the "*Mother of the Church*" and she is recognized as "*Our Queen*".

The veneration of Mary under the title of *Our Lady of Częstochowa* expresses the Catholic faith that Mary is the spiritual mother of the people of God, according to the doctrine expressed in *Lumen Gentium*. Taught by the Holy Spirit, the pilgrims honor Mary with filial affection and piety as their most beloved mother (cf. *Lumen Gentium*, No. 53); Mary is called, loved and invoked as mother of all men, particularly of the faithful (cf. *Lumen Gentium*, No. 54, 64). The devotion to Our Lady of Częstochowa

¹ B. BOBRINSKOY, "Apparitions dans l'Orthodoxie", in *Vraies et fausses apparitions dans l'Eglise*, Paris, Lethielleux, 1973, p. 103.

In the mystery of Christ and the Church

reveals a deep intimacy with Mary. The pilgrims call her *Our Blessed Mother*. This intimacy of the Church with Mary is also stressed by the Council (cf. *Lumen Gentium*, No. 61, 67). At the Marian shrine, the pilgrims understand easier and appreciate more Mary's intrinsic mission in the mystery of the Church, the family of God, the people of God, the kingdom of God (cf. *Marialis Cultus*, No. 28). United in love, the faithful pilgrims come to a deeper realization of the Christian friendship and brotherhood which unites them as sons and daughters of the same mother, "who with a mother's love has cooperated in their rebirth and spiritual formation" (*Lumen Gentium*, No. 63). The icon of Czestochowa shows to the pilgrims the new Eve, who through her faith and obedience became the "Mother of the Living": mother of the Messiah and mother of the messianic people, the Church (cf. *Lumen Gentium*, No. 56, 58).

With A. Feuillet in his studies of the texts of Matthew's Gospel, it is useful to stress the analogy between the book of Genesis and the Gospel of Matthew, between Adam and Christ as a new *first man*, the beginning of a new humanity. The account of Matthew "is directed towards the apparition of a new people of God; it is, towards the formation of the Church. Thus, is it presumptuous to affirm that Mary, as the mother of Jesus, in such a context, is already fundamentally established as the mother of the new people of God?"¹.

With the Council we must stress the subordination of Mary to Christ the new Mediator: it professes that "all saving influences of Mary on men originate, not from some inner necessity, but from the divine pleasure (ex beneplacito divino); they flow forth from the superabundance of the merits of Christ, rest on his mediation, entirely depend on it, and draw all their power from it" (*Lumen Gentium*, No. 60). But the Council also emphasizes an active role of Mary in the work of human salvation. Going back to the Lukan account, we see that Mary gave a free consent to the will of God to be *Mother of the Messiah and Mother of the Messianic People*. Her *Fiat* indicates her personal and active collaboration with God in the work of redemption. Through her consent, she became the messianic mother in order to bring forth to God a new people. Therefore, "the Church had its first origin in the womb itself of the Virgin" (A. Feuillet). In a final comparison between the synoptics and John's Gospel, A. Feuillet concludes

¹ A. FEUILLET, "L'Esprit Saint et la Mère du Christ", in BSFEM 25 (1958), p. 43-44; quotation after Father TH. KOEHLER, "Mary's Spiritual Maternity after Vatican II", in *Marian Studies*, 23 (1972), p. 47.

"Whereas Matthew and Luke direct us back to the creation of the messianic people of God under the action of the Holy Spirit (cf. particularly Is. 32:15), the text of Jn. 19:25-27 as duly related to Jn. 16:27 and Apoc. 12:1-2, evokes the messianic maternity of Sion, primarily found in Is. 26:17-21 and 66:7-14, the beginning of the new people of God. There is a junction not sought out, which is a sign of truth. The commentators should not hesitate anymore as they did till now, to discover in Jn. 19:25-27 that a true maternity in the messianic order is attributed to Mary on the basis of the preparations of this maternity, as found in the infancy accounts of St. Matthew and St. Luke. Consequently, there is no question of a mere devotional invention in the Catholic Marian cult, as some imagine. Still, we must further add that this spiritual maternity of the mother of Christ is not merely and simply identical with the spiritual maternity of the Church. The texts, rather, bring to mind the first maternity as preceding and preparing the second. We come to that conclusion because John places the proclamation of Mary's maternity before the death of Christ and makes the Church finally appear established (before that, she was only promised) after Christ's death under the symbols of blood and water which are flowing from the pierced side of Christ. We come to the same conclusion, even more so, with the parallelism already studied in Luke between the account of the Annunciation and the beginning of the Acts of the Apostles"¹.

The messianic maternity of Mary is her mission as the *Daughter of Sion*. The Council calls the mother of the Messiah the daughter of Sion par excellence "Praecelsa filia Sion" (*Lumen Gentium*, No. 55). This theme was studied recently by many theologians. The maternity of the daughter of Sion is both glorious and sorrowful. As told before, Father H. Cazelles comparing Is 66:7 with Rev. 12:5 and 17 explains these two aspects of the messianic maternity: the prophets saw a joyous and glorious maternity in Sion for the mother of the Messiah and a sorrowful maternity in Sion for the mother of the new people of God (cf. Is 66:7-11). Father Cazelles emphasizes also the special role of the Holy Spirit in bringing up the messianic people in Mary:

"... The Spirit is resting not on the Savior in the mother's womb but on the mother herself... she is protected and sheltered by the active shadow, which wants to save the people through the birth of the King and Savior, who will begin and grow in her... the Spirit is acting in the flesh and in the world. It gives to men a capacity to perform actions impossible without it (Ezek. 36:27), and this makes Mary's maternity

¹ *Ibid.* (*Marian Studies*), p. 49.

In the mystery of Christ and the Church

not only human but divine: what is coming into existence in her, will be called Son of God"¹.

The messianic mother shows her full *responsibility for the spiritual growth* of her children. The Council stresses this maternal care of Mary towards the messianic people, the Church: Mary's spiritual maternity continues without cease until the eternal fulfillment of all the elect (*Lumen Gentium*, No. 62); being united with her Son in heaven, she did not lay aside her maternal saving role but by her manifold acts of intercession continues to win for us gifts of eternal salvation (*Lumen Gentium*, No. 62).

The messianic mother is also a perfect model of an integral faith, a firm hope, and a singular charity. She is the ideal personification of the Church. In her, the messianic people already reached perfection, yet they strive to become more like their exalted mother; they raise their eyes to her who shines forth to the whole community of the saints as a model of all virtues (*Lumen Gentium*, No. 65); in the liturgical celebrations, the Church "contemplates Mary as a faultless model, that which she herself wholly desires and hopes to be" (*Constitution on the Sacred Liturgy*, No. 103). Finally, the messianic mother is an image of an eschatological perfection; she is an eschatological icon for the pilgrim messianic people, a sign of sure hope and consolation. By her maternal love she cares for them, who still journey on earth surrounded by dangers until they reach their eternal union with God (*Lumen Gentium*, No. 62).

In the Marian liturgy celebrated at the shrine of Czestochowa, this double aspect of Mary's motherhood is emphasized in a particular way. The holy icon is a representation of the glorious *Theotokos* as the joyous mother of the Messiah, but also of the mother of sorrow who gave birth to the messianic people as described in a previous chapter (pp. 171-183). In this sense, we can say that the icon truly represents Mary as the mother of the Messiah and of the messianic people.

The devotion to the messianic mother can also be summarized under the title, *Mary the Mother of the Church*. For Poland, the feast *Festum Beatae Mariae Virginis Matris Ecclesiae* was approved by the Holy See on October 11, 1971,². In the liturgy of this votive Mass, the Holy Virgin is presented

¹ H. CAZELLES, "L'Esprit Saint et l'Incarnation d'après le développement de la révélation biblique", in BSFEM 26 (1969), p. 18; quotation after Father Th. KOEHLER, "Mary's Spiritual Maternity after Vatican II". In *Marian Studies*, 23 (1972), p. 53.

² I. M. CALABUIG ADAN, "Tre Messe in onore della Beata Vergine Madre della Chiesa", in *Marianum*, 36 (1974), p. 70-78.

as united with the first members of the Christian community: "Erant discipuli perseverantes unanimiter in oratione cum Maria, Matre Iesu" (*Entrance Song*). Further on, the pilgrim Church thanks Christ, who dying on the Cross gave his mother to us for ever: "... Deus, cuius Filius unigenitus in cruce moriendo, Mariam Matrem suam nobis dedit ut in aevum mater nostra fieret ..." (*Opening Prayer*). God is the Father of all the human family; He is honored by our worship offered through the intercession of the Mother of the Church; we pray for the unity of all the children of the Heavenly Father: "Deus, humanae familiae Pater oblata tibi dona intercedente Maria, Matre Ecclesiae, accipe atque ovili tuo donum, quaesumus, concede unitatis" (*Prayer over the Gifts*). Finally, fortified by the Body of Christ (given to him by Mary, mother of the Church), the pilgrims pray God that they might always grow in his grace: "... quaesumus Domine, ut qui beatae Mariae Matris Ecclesiae memoriam agimus, de gratiae tuae plenitudine gloriemur, et salvationis continuam sentiamus augmentum" (*Prayer after Communion*).

Two readings express the idea of the messianic motherhood of Mary, the mother of the Church: the first reading (Gn 3:9-13. 15.20) introduces the analogy between Eve and Mary. Mary is a new Eve who through her obedience and faith became the mother of the new life. The first Eve caused death, the second brought eternal life, as the mother of the head of the messianic people. The Gospel (Jn 19:25-27) recalls the scene on Calvary where Mary, the mother of the suffering Messiah brought forth the new messianic people; the new Eve, mother of all the living, became the mother of the elected; her messianic motherhood was solemnly declared and ratified by Christ himself: "Woman, this is your Son" (Jn 19:26).

This messianic motherhood of Mary is also a theological foundation for another title given to Mary; she is honored as the *Queen*. In our democratically oriented society, this title seems to be less accepted or misunderstood. Therefore, the popular piety using this image has to be clarified and theologically explained.

At the shrine of Częstochowa, devotion to Mary, our queen has been fostered for centuries. The loving, merciful Mother of Czesłochowa was proclaimed patroness and queen of Poland; a special feast of the queen of Poland was approved by the Apostolic See and is observed as a national holiday by all Catholics in Poland (p. 126).

We saw that some criticism has been raised against this title. Primarily it comes from a misunderstanding of the real nature of Mary's queenship. The pilgrims then should be instructed that Mary is not a monarch in the

secular sense; she is not like an earthly queen; she is not a political leader. On the contrary, she can say after her Son: "My kingdom is not of this world" (Jn 18:36). Mary's queenship is based on her divine and her spiritual motherhood. Mary's power as queen has always been described in terms of motherly love and mercy; she is deeply associated with the royal Messiah and with the royal, messianic people through her spiritual motherhood. Mary's queenship is exercised in her maternal relationship with Christ and his Church. The Council also calls Mary the *Queen of all* (*Lumen Gentium*, No. 59). The stress is put on Mary's perfect conformity to her Son *the Lord of lords* (Rv 19:16), and on her intercession for the people of God. This queenly intercession of Mary is expressed "in manifold acts" (*Lumen Gentium*, No. 62). Exercised in the mystery of Christ and the Church it is always characterized by its *role of service*. Mary never ceased to be a humble servant of the Lord. The recent study on the nature of the queenship of Mary done by Father F. F. Kirwin¹ shows a rich biblical tradition on the theme of the *Queen-Mother* (gebîrâ). The author insists on the great prerogatives given in the time of the kings in the O.T. to the mother of the king, as it appears, especially, in the relation of Bathsheba with her son, King Solomon (cf. 1 K 2:12-25).

"From what we have seen in the texts of the Old Testament, especially if they are understood in the light of parallels found in non-Israelite kingdoms, we may agree with Ahlstrom: 'The conclusion may be drawn from certain passages that the position of the Israelite queen-mother was virtually equal to that of the king'². This therefore is the evidence we have of a queen-mother tradition in Israel. She was recognized by everyone as having great power which was attached to her office more than to her personality"³.

A new meaning of this tradition found its spiritual realization in the messianic motherhood of Mary associated with her Son in the work of our redemption.

The icon of Czestochowa illustrates the real leadership of Mary, as *Hodegetria*. As already said, she shows Christ to the pilgrim Church and draws her to Him and to the ultimate kingdom of God.

¹ G. F. KIRWIN, O.M.I., *The nature of the Queenship of Mary*. A doctoral dissertation submitted to the School of Theology of the Catholic University of America, Washington, D.C., 1973, p. 297-316.

² G. W. AHLSTROM, *Aspects of Syncretism of Israelite Religion*. Lund: Gleerup, 1963, p. 62.

³ G. F. KIRWIN, *The nature of the Queenship of Mary*, op. c., p. 310.

In the Light of the Guidelines of "Marialis Cultus"

Following the conciliar teaching on the Marian cult in the Church (*Lumen Gentium*, No. 66-69) and the Trinitarian, Christological, ecclesial and charismatic characteristics of a renewed devotion to Mary, proposed by the Apostolic Exhortation (*Marialis Cultus*, No. 25-28), we have to resume some further guidelines for the Marian devotion cultivated at the shrine of Częstochowa.

The Holy Father invites us to a pastoral renewal of the Marian cult characterized by four outlines: biblical, liturgical, ecumenical and anthropological (*Marialis Cultus*, No. 29-39).

1. In the study of the spirituality of Częstochowa, we found that the Marian piety of the shrine is expressed under various aspects. Mary is honored as Mother of God, the *Bogurodzica*, *Mother of Sorrows*, *Mother of merciful love*, *Mother and Queen of the People of God*, *figure of the Church*. In these titles we also recognized the *daughter of Sion* (pp. 171-183), the *mother of the Messiah and of the messianic people*, two images of Mary given to us in the Bible, especially in the Gospels (pp. 277-279).

2. The *liturgical* outline appeared as the most important in the *pastoral work* to be done at the Marian shrine. There, the mystery of Mary is constantly celebrated in the mystery of Christ and his Bride, the Church. The pilgrims learn that the mystery of Mary is at the core of the mystery of their redemption.

Furthermore, the shrine is first of all a place of divine worship, as it was created by Jesus himself. All the celebrations have to follow the characteristics given by *Marialis Cultus*: the Mother of God guides us to the Holy Trinity, through Jesus, his Spirit, in his Church. As St. Chromatius of Aquileia said: the Church cannot exist without the presence of Mary, the mother of the Lord, with his brothers¹.

3. The *ecumenical* point of view is emphasized by the presence of a Byzantine icon and its importance in the Marian piety of Poland. The holy icon inspired by the Eastern spirituality shows the fecundity of the dialogue between Eastern and Western Christianity. It appears as an encounter between the Byzantine and Latin liturgies: a Byzantine icon became an

¹ J. LEMARIÉ, "Deux sermons de Saint Chromace d'Aquilée sur les Actes des Apôtres", in: *Revue Bénédictine*, 75 (1965), p. 137.—cf. Sources chrétiennes 154, 164: Chromace d'AQUILÉE, *Sermons*, Paris, Cerl. 1969, 1971: see SC 164, p. 135: serm. 30,1: Non potest ergo Ecclesia nuncupari nisi fuerit ibi Maria, mater Domini cum fratribus ejus. Illic enim Ecclesia Christi est ubi incarnatio Christi ex virgine praedicatur.

In the mystery of Christ and the Church

expression of the Latin Marian cult. Therefore, the holy icon of Jasna Góra can be called an icon of Christian unity (pp. 115-118).

4. The *anthropological* aspect of the Marian devotion is verified in the history of the icon and of the shrine of Częstochowa. This history showed us how the people of Poland found their destiny in their special devotion to Our Lady of Częstochowa: the *icon is inseparably united with their history and culture*. In particular, *Mary appears as the mother of the suffering and the poor*. This spirit and blessedness of *Mary's poverty* should be more and more emphasized at the Marian shrine, especially in our times. This surely "will help to eliminate one of the causes of the difficulties experienced in devotion to the mother of the Lord, namely, the discrepancy existing between some aspects of this devotion and modern anthropological discoveries and the profound changes which have occurred in the psycho-sociological field in which modern man lives and works" (*Marialis Cultus*, No. 34).

CONCLUSION

The history of the *holy* icon and of the shrine of Częstochowa appeared as a part of the history of the Church in Poland; and it is also a part of the history of salvation. In this context, we could analyze the spirituality of this Marian shrine and seek its theological foundations.

Summarizing now these studies, we come to some basic conclusions:

1. Among the Marian shrines and their variety, the shrine of Częstochowa has its own characteristics: pilgrims venerate an old Byzantine icon of the *Theotokos*, and the history of the shrine is deeply involved in the history of the Church in Poland.
2. The *Marian shrine* can be defined first of all as a *spiritual reality*; the people of God celebrate the divine plan of salvation in its deepest realization, the mystery of Mary.
3. The *Marian shrine*, a center of pilgrimages, is a *consecrated place* where the people of God celebrate the mystery of their own spiritual identity. They are united with Jesus and Mary in the communion of all saints; they are one Christ loving the Father with the charity inspired by the Holy Spirit.
4. Finally, in the pastoral work of the Church, a *Marian shrine* gives to a modern man the most effective aim in our evolving world:

"Contemplated in the episodes of the Gospels and in the reality which she already possesses in the city of God, the Blessed Virgin Mary offers a calm vision and a reassuring word to modern man, torn as he is between anguish and hope, defeated by sense of his own limitations and assailed by limitless aspirations, troubled in his mind and divided in his heart, uncertain before the riddle of death, oppressed by loneliness while yearning for fellowship, a prey to boredom and disgust. She shows forth the victory of hope over anguish, of fellowship over solitude, of peace over anxiety, of joy and beauty over boredom and disgust, of eternal visions over earthly ones, of life over death" (*Marialis Cultus*, No. 57).

APPENDIX I

Special bibliography on Marian Shrines in Poland

- AUGUSTINE Józef, *Kościół i obraz MB w Okulicach*, in: *Currenda*, 1960, p. 199-209.
- BOCHNAK Adam, *Obraz MB w kościele Franciszkanów w Przemyśle*, in: *Nasza Przyszłość* 7, p. 95-107.
- BOGUSŁAWSKI Antoni, *Dwie Królowe*, in: *Sod Mar* 1956, N. 11, p. 11.
- Cudowne przybytki M. Boskiej w Polsce*, in: *Sod Mar* 1962, N. 1, p. 12-13.
- Cudowny obraz MB Chełmskiej*, in: *Wiad Lubel* 1956, p. 95-97.
- CHOMRAŃSKI E. SJ., *Objawienia MB w Gietrzwałdzie*, in: *Sod Mar* 1957, N. 12, p. 21-25.
- CIESIELSKI A., *Kult Matki Boskiej w Ludźmierzu i jej łaskami słynącej statuy z XV w.* (The cult of the B.V. in Ludźmierz and its miraculous statue of the XVth), in: *Nasza Przyszłość* 17 (1963), p. 87-102.
- DEJONGHE Maurice, SMM., *Les Vierges Couronnées de Pologne*, in: *Marianum* 1965, p. 210-218.
- FUDAKOWSKI C., *Przeniesienie Sanctissimum i cudownego obrazu na Podzamek*, in: *Wiad Lubel* 1965, p. 138-140.
- GOWN Władysław, S. Chr., *Tron Maryi nad Białą*, in: *Msza Święta* 1958, N. 5, p. 8-10.
- GRUDZIŃSKI Kajetan OFM Bern., *Sanktuarium Maryjne w Rzeszowie*, in: *Kron Przem* 1962, p. 59-62.
- *Sanktuarium Maryjne w Leżajsku*, in: *Kronika Przem* 1962, p. 54-58.
- Historia obrazów rycerskich*, in: *Kalendarz Rodziny Polskiej*, London 1957, p. 78-79.
- Informacje o sanktuariach maryjnych w archidiecezji poznańskiej*, in: *Mies Pozn* 1961, p. 240-249.
- JABŁOŃSKI Andreas sac., *Początkowe dzieje kultu cudownego obrazu MB w Krasnobrodzie*, in: *Wiad Lub* 1965, p. 124-132.
- KACZMAREK Ceslaus ep., Ordinarius Kielcesis, *List przed koronacją MB w Piotrkowicach*, in: *Kiel Przegl* 1958, p. 231-236.
- KALWA Petrus Ep., Ordinarius Lublinensis, *Przemówienie na zakończenie uroczystości maryjnych na Górze Katedralnej w Chełmie*, in: *Wiad Lubel* 1959, p. 159-161.
- Koronacja cudownej figury Matki Boskiej w Piotrowicach*, in: *Kiel Przegl* 1958, p. 243-262.
- KOSSAK Z., *Błogosławiona wino*, London 1956, p. 205.
- KRYSZAK Franciscus sac., *Sanktuaria Maryjne archidiecezji gnieźnieńskiej*, in: *WAG* 1960, p. 35-42, 75-91, 235-255.

- KUBIT A. OFM Conv., *Sanktuarium Maryjne w kościele Ojców Franciszkanów w Przemyślu*, in : *Kron Przem* 1962, p. 78-84.
- LASOCKA Janina, *NMP Studzienicza - Opiekunka jezior*, in : *Caritas* 1960, N. 8, p. 59-60.
- Listy Pasterskie Episcopatu Polski* (The pastoral letters of the Polish bishops : 1945-74).
- LIWERSKI L. sac., *Krasnobród ośrodkiem kultu maryjnego 1945-1965.*, in : *Wiad Lub* 1965, p. 140-142.
- LUBIEŃSKA Teresa, *Jazłowieccy czciciele Maryi*, in : *Sod Mar* 1955, N. 2, p. 10-11.
- *Jazłowiecka Pani*, in : *Sod Mar* 1954, N. 11, p. 9-10.
- M. J. T., *MB Kodeńska*, in : *Kalendarz Rodziny Polskiej*, London 1957, p. 81-82.
- M. T., *Wambierzyce Jerozolima Górnośląska*, in : *Kalendarz Rodziny Polskiej*, London 1957, p. 80.
- MAJ Dominik sac., *Pani Krasnobrodzka w obozie koncentracyjnym w Dachau*, in : *Wiad Lub* 1965, p. 148-152.
- MALCZYK Henryk, *Obraz MB Zwycięskiej w Sobótce*, in : *Kron Sand* 1959, p. 225-227.
- MALEJ Witold sac., *Koronowane obrazy NMP w Polsce*, in : *WAW* 1958, p. 173-180, 241-256, 301-312.
- *Le culte marial de la Sainte Vierge à Varsovie, capitale de la Pologne*, in : *Marie* 12 (1958-59), p. 206-212.
- *Reginae Poloniae Maestas in iconibus observata*, in : *Marianum* 23 (1961) p. 308-323.
- *La Vierge de Ostra Brama*, in : *Reg. Mundi* 20 (1961) p. 376-381.
- MALEJ Witold sac., *Pirożyński Marian CSSR, Sanktuaria Małki Bożej w Polsce*, in : *Homo Dei* 1957, p. 875-888.
- MAZUREK Bolesław sac., *Cudowny obraz MB Krasnobrodzkiej, Jej świątynia i lud w czasie wojny*, in : *Wiad Lub* 1965, p. 133-38.
- Miejsca pielgrzymkowe archidiecezji wrocławskiej*, in : *Wroc Wiad* 1960, p. 109-113, 348-363 ; 1961, p. 76-77, 170-176.
- MILEWSKI Zygmunt, *Święta Lipka*, in : *Sod Mar* 1960, N. 2, p. 10-12.
- NORDA J., *Panienka Swarzewska*, in : *Caritas* 1960, N. 9, p. 58-63.
- NOWACZYK J., *Sanktuarium Maryjne w Wałbrzychu*, in : *Przew Kat* 1961, p. 772.
- NOWAKOWSKI Wacław OFM Cap., *Z wędrówki po kościołach archidiecezji warszawskiej*, in : *WAW* 1960, p. 706-708.
- NAWROCKI Stanisław SJ., *Teologia pielgrzymek*, in : *Homo Dei* 1960, p. 401-408.
- OBLĄK Jan sac., *Miejsca łaskami słynące w diecezji warmińskiej*, Olsztyn 1959, p. 85-97.
- P. G., *Z dziejów cudownego obrazu NMP w Sulistawicach*, in : *Kron Sand* 1959, p. 222-225.
- PĄCZEK Józef, *Murówianka w Bochni*, in : *Currenda* 1960, p. 50-54.
- PANDEŁ Henryk sac., *Sanktuaria MB w Polsce*, in : *Wiad Opol* 1962, p. 152-54.

The "collective" consecration to Mary

- Panowanie Niepokalanej na Dolnym Śląsku*, in: *Msza Święta* 1959, N. 11, p. 13-17.
- PIETRKIEWICZ Grzegorz, *Modlitwa do MB Skępskiej*, in: *Sod Mar* 1958, N. 5, p. 14.
- SARNIK Władysław sac., *MB Chałupska*, in: *Kron Włoc* 1959, p. 149-151.
- S. K., *Kalwaria Zebrzydowska*, in: *Sod Mar* 1961, N. 5, p. 16-18.
- SKOWRON C. sac., *Le culte de la Sainte Vierge à Cracovie*, in: *Marie* 13 (1959) 60, p. 178-186.
- SMOLEŃ Władysław sac., *Ocena artystyczno-ikonograficzna łaskami słynącego obrazu w Krasnobrodzie*, in: *Wiad Lub* 1965, p. 144-148.
- SZCZANIECKI Benedykt OSB, *Serce Jej otwarte każdemu*, in: *Sod Mar* 1959, p. 18-20.
- SZOLDRSKI Władysław CSSR, *Z dziejów kultu NMP w Bardo Śląskim*, in: *Homo Dei* 1959, p. 889-901, 1960, p. 121-133.
- SZOSTKIEWICZ Z. - WESOLY S., *Bibliographia Mariana Polonorum ab anno 1903 ad annum 1955. Polska Bibliografia Maryjna od roku 1903 do 1955*, in: *Marianum* 1956 v. 18, after p. 240, no. 724-939.
- TOKARSKI Jan, *Lwowska MB Laskawa*, in: *Sod Mar* 1956, N. 5, p. 5-7.
- TYZ Marian, *Polska Zwycięska*, in: *Kalendarz Rodziny Polskiej*, London 1957, p. 74-78.
- Uroczystość 300-lecia cudownego obrazu MB Rożanostockiej*, in: *Mies Pozn* 1959, p. 593-595.
- WACHOWSKI Stanisław sac., *O kościele parafialnym mariackim na Chełmskiej Górze*, in: *Wiad Lubel* 1959, p. 300-310.
- WOJTYŁA Karol, ep., *Odezwa na koronację w Ludźmierzu*, in: *Notif* 1963, p. 285-87.
- WÓJCIOWICZ Stanisław sac., *Obraz MB Bocheńskiej*, in: *Currenda* 1960, p. 44-50.
- ZALESKA Zofia, *Maryjna Warszawa*, in: *Marianum w Służbie* 1956-62, N. 6, p. 9-10.
- ZIELIŃSKI Henryck sac., *Krasnobrodzkie odpusty*, in: *Wiad Lub* 1965, p. 142-144.
- ZWIERCIAN Antoni OFM Conv., *Sanktuarium Maryjne w Kalwarii Pałacowskiej* in: *Kronika Przem* 1962, p. 84-88.

APPENDIX II

The "collective" consecration to Mary

At the solemn closing of Poland's millennium celebration on May 3, 1966, the Polish bishops led by the Primate of Poland, Cardinal Stephen Wyszyński, surrounded by representatives of all the Nation: priests and faithful from all the dioceses and parishes and in union with all the Poles throughout the world, consecrated themselves and their faithful in filial slavery to Mary, the Mother of the Church. The very purpose of this consecration was to ensure freedom for the Church in the world, especially the Church in Poland.

The "collective" consecration to Mary

- Panowanie Niepokalanej na Dolnym Śląsku*, in: *Msza Święta* 1959, N. 11, p. 13-17.
- PIETRKIEWICZ Grzegorz, *Modlitwa do MB Skępskiej*, in: *Sod Mar* 1958, N. 5, p. 14.
- SARNIK Władysław sac., *MB Chałupska*, in: *Kron Włoc* 1959, p. 149-151.
- S. K., *Kalwaria Zebrzydowska*, in: *Sod Mar* 1961, N. 5, p. 16-18.
- SKOWRON C. sac., *Le culte de la Sainte Vierge à Cracovie*, in: *Marie* 13 (1959) 60, p. 178-186.
- SMOLEŃ Władysław sac., *Ocena artystyczno-ikonograficzna łaskami słynącego obrazu w Krasnobrodzie*, in: *Wiad Lub* 1965, p. 144-148.
- SZCZANIECKI Benedykt OSB, *Serce Jej otwarte każdemu*, in: *Sod Mar* 1959, p. 18-20.
- SZOLDRSKI Władysław CSSR, *Z dziejów kultu NMP w Bardo Śląskim*, in: *Homo Dei* 1959, p. 889-901, 1960, p. 121-133.
- SZOSTKIEWICZ Z. - WESOLY S., *Bibliographia Mariana Polonorum ab anno 1903 ad annum 1955. Polska Bibliografia Maryjna od roku 1903 do 1955*, in: *Marianum* 1956 v. 18, after p. 240, no. 724-939.
- TOKARSKI Jan, *Lwowska MB Laskawa*, in: *Sod Mar* 1956, N. 5, p. 5-7.
- TYZ Marian, *Polska Zwycięska*, in: *Kalendarz Rodziny Polskiej*, London 1957, p. 74-78.
- Uroczystość 300-lecia cudownego obrazu MB Rożanostockiej*, in: *Mies Pozn* 1959, p. 593-595.
- WACHOWSKI Stanisław sac., *O kościele parafialnym mariackim na Chełmskiej Górze*, in: *Wiad Lubel* 1959, p. 300-310.
- WOJTYŁA Karol, ep., *Odezwa na koronację w Ludźmierzu*, in: *Notif* 1963, p. 285-87.
- WÓJTOWICZ Stanisław sac., *Obraz MB Bocheńskiej*, in: *Currenda* 1960, p. 44-50.
- ZALESKA Zofia, *Maryjna Warszawa*, in: *Marianum w Służbie* 1956-62, N. 6, p. 9-10.
- ZIELIŃSKI Henryck sac., *Krasnobrodzkie odpusty*, in: *Wiad Lub* 1965, p. 142-144.
- ZWIERCIAN Antoni OFM Conv., *Sanktuarium Maryjne w Kalwarii Pałacowskiej* in: *Kronika Przem* 1962, p. 84-88.

APPENDIX II

The "collective" consecration to Mary

At the solemn closing of Poland's millennium celebration on May 3, 1966, the Polish bishops led by the Primate of Poland, Cardinal Stephen Wyszyński, surrounded by representatives of all the Nation: priests and faithful from all the dioceses and parishes and in union with all the Poles throughout the world, consecrated themselves and their faithful in filial slavery to Mary, the Mother of the Church. The very purpose of this consecration was to ensure freedom for the Church in the world, especially the Church in Poland.

Some theologians raise the question: What is the real meaning of a "collective" consecration? Objections come from the respect for the conscience of each individual in a collectivity: each person must be free in his or her religious convictions. These objections were raised, for example, by the Protestant citizens of Argentina where in 1969 a "collective" consecration to the Immaculate Heart of Mary was ordered by the government. The Protestant citizens of the country argued that the modern societies are pluralistic, composed of many people with different religious orientations, not necessarily Catholic. Therefore, this kind of religious act is a violation of their religious conscience and a social discrimination (creating a second class of citizens). It is directed against their religious freedom. It also creates a real obstacle towards ecumenical unity. The Protestants felt that the Government is not identified with the Church and has no right to impose this religious act upon all the citizens of the country.¹ In the same way, some people protested when Pope Pius XII consecrated the world and especially Russia to the Immaculate Heart of Mary on the 25th anniversary of the apparitions in Fatima (1917-1942). Some question the very notion of Marian consecration; that is, is it possible to consecrate ourselves to someone other than God?

First, there is a basic difference between the "collective" consecration of Argentina and that of Poland. The consecration of Argentina was done on request of the Government and therefore the Protestant citizens were offended because it could be understood that they are not citizens in the full meaning of the word, because they did not accept such an official consecration. In Poland, the consecration was done by the governing body of the Church, the bishops united with those who shared the same faith and had the same intention.

Further, we now have to analyze what is an act of "consecration" in general. By "consecration" in its proper sense, we understand a total dedication of a person or of a thing to God. By this action a person or an object is removed from any profane use to serve God exclusively. The consecration is directly an explicit recognition of God as the Supreme Being, the Cause of every existence and the final goal towards which all is directed and tends. Therefore, the consecration is an act of the virtue of religion, a donation to God alone achieved through Christ the Mediator.

Our consecration to God is primarily realized in the sacrament of baptism completed by confirmation. In particular, the baptismal consecration of an adult expresses his personal commitment to God throughout his entire life. A religious consecrates his life only to the service of God through special vows of poverty, celibacy, obedience. The holy orders present a ministerial fulfillment of the fundamental consecration that takes place in Christian baptism.

Because the Christian is consecrated to God through baptism, he may express it more specifically through a special consecration to the Sacred Heart

¹ "A propos de la consécration de l'Argentine au Cœur Immaculé de Marie," in: *Documentation Cath.* 1967-1970, tr. from "Criterio," Dec. 24, 1969, p. 899.

The "collective" consecration to Mary

of Jesus, or to the Blessed Mother, etc. In Christian spirituality, the personal consecration to Mary was promoted by such distinguished people as Cardinal Berulle, Cardinal Mercier, St. John Eudes, St. Louis-Marie Grignion de Montfort, Blessed Maximilian M. Kolbe and many others. The consecration to Mary has its justification and explanation in Mary's union with Christ and the redeemed people of God. The very reason of this consecration is to belong to Christ more perfectly. Therefore, on the 1000th anniversary of Poland's baptism, the Polish people through their spiritual leaders renewed their baptismal consecration to Christ. Father Urquia, in his dissertation on consecration to Mary gives three principal characteristics of a true Christian consecration. It signifies: 1. a total donation to God, 2. made through the mediation of Mary, 3. to intensify Christian living.²

But how do we understand a Marian "collective" consecration "en masse", done by the religious head of all the faithful or of a region, the Pope, the bishops, etc.? There is no doubt that the civil government is not authorized to order such an act, when the citizens are not all accepting it. Similarly, the Pope, the bishops cannot, and will not force to a Marian consecration those who are not devoted to Mary. Yet in this line of argumentation, some people conclude that the Pope, the bishops of a country cannot speak in the name of those who do not share their devotion; they say that a public act of consecration offends the freedom of conscience and provokes, in any case, a misunderstanding. Where then is the proper solution?

On one hand a human person enjoys the personal right of freedom, justice, equality under the law; on the other hand, he is called to live in community, in solidarity with all his fellow people. By nature man is dependent on others at every stage of life for his existence and for the fulfillment of his spiritual, intellectual, emotional, physical and social needs. This dependence on other human persons shows man's limitations and his need of others' help. Therefore, the relations become very important in the growth of every individual. But, all these human relations whether interpersonal, economic, social, cultural or political should be regulated by the principles of solidarity and mutual co-operation in truth, justice, love and freedom.

On the other hand, the respect for the human personality is a cornerstone in the building up of the spiritual and moral values in the Christian society. It comes from the great respect God shows for each individual human being. Illuminated by God and taught by experience, the Church has emphasized the dignity of every human person.

One of the principle rights of the human person is his personal freedom, especially the freedom of religion. It was strongly underlined in the documents of Vatican II.³ The very mission of the Church is to safeguard human

² Juan R. URQUIA, S. M., *Contenido teológico de la Consagración a María*, Ed. S. M. Vercelli, 1958, p. 77 (thesis).

³ The Documents of Vatican II: *Dec. on Relig. Freedom*, No. 1, 2; *Pastoral Const. on the Church in the Modern World*, No. 40, 41, 42; Cf. *Pacem in Terris*, AAS 55 (1963), 259.

dignity and defend its personal and civil rights. Then, a "collective" consecration is primarily based on the mutual dependence and responsibility of the Christians in a human race saved by Christ. We all are destined to be one people of God.

Those who offer their "prayers" and "consecrations" or acts of religion are not doing it at a human, political level. It is also not done at a juridical level provided, for example, by Canon Law, where the legislator intends to punish those Catholics who do not fulfill the law. Therefore, we remain at the spiritual level based on the Christian faith that we are one Body of Christ. Despite the personal differences Christians grow together in their responsibilities for the Kingdom of God. At the level of our relations with God, we have to pray, to offer penance, reparation for other people even though they do not share the household of faith with us. The most eminent exemplar of a "collective" consecration is given by Jesus Christ, the Savior of all the people of God. Christ, the New Adam (1 Co 15:15, 45), the Head of the human race (Ep 1:15, 20ff), by his death reconciled us with God (Rm 5:10). He encouraged his followers to love their enemies and persecutors and pray for them (Lk 6:27-36).

Since the Christians are the new "holy race" (1 Pe 2:5, 6) and are called by their baptismal consecration (Ep 5:26ff) to a blameless life (1 Co 7:37), they are obliged to follow their Master in a dedication and service for all the people redeemed by Christ.

Thus, what is the real meaning of the "collective" consecration into the slavery to Mary for the freedom of the Church done by the Polish bishops on the occasion of the millennium observance? The answer seems to be reached in the unique role of Mary in the mystery of Christ and of the Church; referring it to the special history of Poland.

Those who spiritually represented a Christian community acted on behalf of that community. This kind of a "collective" consecration was possible because the will and desire of the Catholic community was united to that of their representatives in making that consecration. They dedicated themselves to Mary, the humble servant of the Lord, their merciful mother and queen who wholly belongs to Christ, because they believed that the consecration through Mary, the "mediatrix", makes the gift of self-donation to God more perfect. The Catholic people of Poland made this "collective" consecration believing that Mary enjoys a close association with God in a special union with Jesus and his Church. In her "fiat", Mary accepted totally and completely the will of God the Father as manifested through his Son, the Word. Therefore, her union with Christ fulfilled the will of the Father inaugurating the new economy of salvation. Since, one is consecrated to Mary only because of her association with God and is closely related through her queenship with God, such a consecration is always referred ultimately to God himself. It is interesting that both, the opening words of the formula of consecration employed by Pius XII in the consecration of the world and

The "collective" consecration to Mary

also of Russia in 1942,⁴ and the formula used by the Polish bishops in 1966, directly concern Mary's sovereignty and called her "queen". In the Polish consecration the following words seem to be essential:

"Our Father, who are in heaven, Father of our Lord Jesus Christ, whom you gave to the world by the power of the Holy Spirit, through Mary your servant, the virgin mother of God and the mother of the Church!

Virgin Mother, mother of the Church, queen of Poland and Our Lady of Czestochowa, you are given to us, as our strength in the defense of the Polish nation!

In the presence of the triune God, in union with the head of the Roman Catholic Church, Pope Paul VI, I, the Primate and the Polish bishops, gathered here at the feet of your throne of Jasna Góra surrounded by representatives of your faithful nation—clergy and faithful from all the diocese and its parishes, and in union with the Poles throughout the world!

On this day, with hopeful hearts we place under your eternal and maternal yoke of love, all the baptized children of God of this Polish nation, and all that Poland stands for: freedom of the Church in the entire world and in our native land, the spread of Christ's kingdom on earth.

Therefore, we place all our people in Poland and outside of Poland in a slavery of love for the intention of the Church. From this day on, our beloved mother and queen of Poland, look upon us Poles, your nation, as on your possession, as an instrument in your hands for the good of the Church, to which we are most grateful for the light of faith, for the power of the cross, for the spiritual unity of love and peace. Therefore, do with us as you please!

Having offered ourselves for the intention of the Church, which is the living Christ in our times, we believe that through you, we are placing ourselves in the slavery towards Christ himself and his salvific work on earth."⁵

This formula is theologically sound and fulfills the four conditions of the true devotion to Mary enumerated in the apostolic exhortation "Marialis Cultus": it is characterized by the Trinitarian, Christological, ecclesial and charismatic aspects:

1. *It has a Trinitarian aspect.* The formula begins and ends in the name of the Holy Trinity.
2. *It has a Christological aspect.* The real purpose of this "collective" consecration to Mary is to consecrate Poland in a more perfect way to Christ himself.
3. *It has an ecclesial aspect.* The Church is the living Christ in our times. The bishops with their faithful offered themselves for that Church, for her freedom, immunity, and her successful mission everywhere, especially in their own land.

⁴ "Consecration of the World to the Immaculate Heart of Mary," in: *Papal Teachings, Our Lady*, St. Paul Ed. 1961, p. 250-252.

⁵ *Akt Oddania Narodu Polskiego*, ed. by Polskie Seminarium, Orchard Lake, Mich. 1967.

The consecration was made in the spirit of Vatican II. Mary is invoked as the "Mother of the Church". This was one of the great contributions of the Polish bishops to the Council.

4. *It has its charismatic aspect.* The faithful of Poland renewed their baptismal consecration in receiving a new outpouring of the Holy Spirit, the Sanctifier. Mary conceived Christ through the mighty power of the Holy Spirit. People are reminded to follow Mary in her obedience to the Holy Spirit in their striving for holiness.

The consecration bears a great resemblance with the consecration used by St. Louis de Montfort. His idea of the personal consecration into slavery to Mary found its full expression in the "collective" consecration of Poland. To be a slave of Christ through Mary makes a man truly free. Mary does not hold anything for herself but perfects and offers it to Christ. Then it is obvious that the "personal" consecration of St. Louis de Montfort⁶ was imitated in the Polish "collective" consecration to express the desire of Christian freedom as a suffering people—servant of the Lord. Filled with a deep gratitude to the Mother of Christ for her special and most blessed presence in the Christian history of Poland, the bishops headed by the Primate Stephen Cardinal Wyszyński consecrated their people and land into the slavery of Mary to ensure the freedom and success of the Church in the second millennium of Poland's history.

⁶ LOUIS DE MONTFORT, St.: *True Devotion to Mary*, tr. New York, 1967, p. 227-229.

APPENDIX III

In 1982 Poland will celebrate the sixth centenary of the arrival of the image of Our Lady of Częstochowa on Polish soil. To commemorate the centenary, the people have entered upon a six-year program of prayer. On 23 July 1977 the bishops of the country issued a collective pastoral calling for an intensification of devotion to Our Lady of Częstochowa as an expression of gratitude for the many blessings the Mother of God has bestowed on the country through this miraculous image.

A MESSAGE FROM THE POLISH BISHOPS BEFORE THE SOLEMNITY OF OUR LADY OF JASNA GORA

Dearly Beloved Children of God!

In a few days, on August 26, we will celebrate the solemnity of Our Lady of Jasna Gora. This solemnity is becoming more and more known, but all are not yet accustomed to remember it. On the feastdays of our mothers, however,

The consecration was made in the spirit of Vatican II. Mary is invoked as the "Mother of the Church". This was one of the great contributions of the Polish bishops to the Council.

4. *It has its charismatic aspect.* The faithful of Poland renewed their baptismal consecration in receiving a new outpouring of the Holy Spirit, the Sanctifier. Mary conceived Christ through the mighty power of the Holy Spirit. People are reminded to follow Mary in her obedience to the Holy Spirit in their striving for holiness.

The consecration bears a great resemblance with the consecration used by St. Louis de Montfort. His idea of the personal consecration into slavery to Mary found its full expression in the "collective" consecration of Poland. To be a slave of Christ through Mary makes a man truly free. Mary does not hold anything for herself but perfects and offers it to Christ. Then it is obvious that the "personal" consecration of St. Louis de Montfort⁶ was imitated in the Polish "collective" consecration to express the desire of Christian freedom as a suffering people—servant of the Lord. Filled with a deep gratitude to the Mother of Christ for her special and most blessed presence in the Christian history of Poland, the bishops headed by the Primate Stephen Cardinal Wyszyński consecrated their people and land into the slavery of Mary to ensure the freedom and success of the Church in the second millennium of Poland's history.

⁶ LOUIS DE MONTFORT, St.: *True Devotion to Mary*, tr. New York, 1967, p. 227-229.

APPENDIX III

In 1982 Poland will celebrate the sixth centenary of the arrival of the image of Our Lady of Częstochowa on Polish soil. To commemorate the centenary, the people have entered upon a six-year program of prayer. On 23 July 1977 the bishops of the country issued a collective pastoral calling for an intensification of devotion to Our Lady of Częstochowa as an expression of gratitude for the many blessings the Mother of God has bestowed on the country through this miraculous image.

A MESSAGE FROM THE POLISH BISHOPS BEFORE THE SOLEMNITY OF OUR LADY OF JASNA GORA

Dearly Beloved Children of God!

In a few days, on August 26, we will celebrate the solemnity of Our Lady of Jasna Gora. This solemnity is becoming more and more known, but all are not yet accustomed to remember it. On the feastdays of our mothers, however,

A Message of the Polish Bishops

we try to surround them with affection and love; we visit them and offer them flowers and gifts. This is also a patronal feast of the helpers of Mother Church, people who being totally dedicated to the Blessed Mother, have one desire: to help her in fulfilling her maternal duties in the work and life of the Church. Why then should we not honor our Mother, who is present in our nation, especially through her miraculous image at Jasna Gora, and whose feastday is celebrated on August 26?

In the vows of Jasna Gora, we cried to her: "... we promise, with all our efforts, to promote and strengthen devotion towards you, the Mother of God, ever-virgin, honored in so many of our churches but, especially in your capital of Jasna Gora." These words oblige us still. During these six years of gratitude for six hundred years of Mary's presence in the image at Jasna Gora, we hope to fulfill this promise faithfully and thank Mary for her protection and for the marvelous role she has played in our land.

First of all, we should express our devotion towards Our Lady of Jasna Gora through our remembrance of her shrine as a place of our pilgrimages during six hundred years and through our deep gratitude for the tremendous influence Mary has had in defending both the faith of the nation and its unity with the Church. We are fully conscious of the great blessings Mary continues to shower abundantly upon our nation.

We are obliged to show our gratitude towards our mother for the graces we receive for ourselves and for those dear to us. Who can penetrate the mysteries hidden in the countless ex-votos offered at Jasna Gora as a sign of gratitude for prayers answered? Up to this very day, the chronicles of the shrine abound with descriptions of unusual graces received and healings from incurable diseases. These miracles are continually wrought through the intercession of Our Lady of Jasna Gora. They are often recalled by the Pauline Fathers and made known to pilgrims, inflaming their faith, awakening their courage to persevere in prayer.

The power of God's work through the miraculous picture of Jasna Gora is deeply expressed in the grace of spiritual change in human hearts. Before the face of the Mother of God, the lost find their way back to God and receive the strength to convert and return to the sacraments, sometimes after many years of living astray.

Therefore, the solemnity of Our Lady of Jasna Gora presents an excellent opportunity for thanksgiving for graces received. Each of us receives them but perhaps does not render sufficient thanks for them. We know that gratitude is a gift very pleasing to God and is a beautiful trait of the human heart. Jesus himself teaches us this in the Gospel. After the ten lepers were healed, only one returned to give thanks to Christ. He then asked, "Where are the other nine?" Jesus wanted to teach us that we should not only ask for help but also thank Him ardently.

Let us look back into our lives and recall how grateful we should be to Our Blessed Mother for the graces received here at Jasna Gora, or in our churches,

or in our homes, where we said our prayers before her image. Let us also recall how many favors we have received and are still receiving because of the visitation of her picture to our parishes! It has been 20 years since the copy of the picture of Jasna Gora started visiting all the parishes in our land, drawing the crowds to Christ. We remember that she started her pilgrimage in 1957, at the beginning of the Great Novena before the celebration of Poland's Millennium of Christianity in order to help us in fulfilling the obligations of the vows of Jasna Gora. This is the very purpose of Mary's pilgrimage. In the year when we renewed our promises in all our parishes, we have recalled that help with which the Mother of God strengthens us.

What should we do?

During these six years of jubilee, let us make an effort to go on pilgrimage to Jasna Gora that we may personally visit the Blessed Mother in her miraculous picture and express our appreciation and love. Let us surround her altars in our churches. Let our family prayers be said before her image. But, do we have an image of her? This is a goal which stands before us! During these six years of gratitude, let us obtain this sign of our faith and love for Christ and his Mother - the image which, on every continent, has become so characteristic of the Polish religious inheritance.

Do we wear her medal as our forefathers wore it with the gorget of Our Lady of Czestochowa? Surely, among the many family souvenirs, we preserve damaged pictures or medals with which our friends or even we ourselves experienced changing fortunes such as wars, concentrations camps from which our faith in the intercession of the Blessed Mother brought us back home. Let us then obtain her medal for ourselves and for the members of our families. Let us also take care of the small chapels erected along our roads, our streets and in our homes. These external acts of devotion will also be our gifts for God and His Mother.

Beloved Children of God! Above all, at this time, we invite you to go to your churches and chapels on the solemnity of Our Lady of Jasna Gora, on August 26. Take an active part in the Holy Mass. With ardent and pure hearts, join your thoughts with Jasna Gora and offer your prayers to the Blessed Mother. There, the Polish bishops, united with all the pilgrims will renew the vows of Jasna Gora in the name of all of you. Join us in prayer with the intention of fulfilling the national promises and beg the queen of Poland for help.

Ask Our Lady of Jasna Gora to bless and protect our children and youth at the beginning of the new school year.

Go in procession behind the image of the Blessed Mother and with songs on your lips praise her for her munificence and goodness to us all. Introduce a festal atmosphere into your homes, regardless of your work and duties. Decorate the picture of the Blessed Lady with flowers and light the candles before it.

A Message of the Polish Bishops

May this day of August 26 resound with thanksgiving as we proceed with six years of gratitude. Let us bring joy to the heart of Mary, the queen of Poland, and remember that she for so many ages has strengthened our nation by her presence in the miraculous image at Jasna Gora.

On the Feastday of the Mother of Jasna Gora, we bless you from our hearts.

Warsaw, June 16, 1977

159th Conference of the Polish Bishops

Signed:

Stephen Card. WYSZYŃSKI
Primate of Poland

Bishop Stephen BARELA
*the President of the Marian
Commission of the Episcopate*

SŁOWO BISKUPÓW POLSKICH PRZED UROCZYSTOŚCIĄ MATKI BOŻEJ JASNOGÓRSKIEJ

Najmilsze Dzieci Boże!

Za kilka dni, 26 sierpnia, obchodzić będziemy uroczystość Matki Bożej Jasnogórskiej. Coraz bardziej jest ona znana, ale jeszcze nie wszyscy mają zwyczaj o tej uroczystości pamiętać. A przecież w dniu imienin naszych matek otaczamy je sercem i miłością, odwiedzamy je, składamy w darze kwiaty i upominki. Jest to również patronalne święto Pomocników Matki Kościoła, czyli takich ludzi, którzy oddając się Matce Najświętszej, pragną, aby Ona się nimi posługiwała w pełnieniu swego macierzyńskiego zadania na różnych odcinkach pracy i życia Kościoła. Dlaczego więc nie mielibyśmy uczcić naszej Matki, która jest obecną w naszym Narodzie szczególnie poprzez swój Cudowny Obraz na Jasnej Górze i 26 sierpnia obchodzi swój dzień Imienin?

W Ślubach Jasnogórskich mówiliśmy do Niej: „/.../ przyrzekamy, że z wszelką usilnością umacniać i szerzyć będziemy w sercach naszych i w polskiej ziemi cześć Twoją i nabożeństwo do Ciebie, Bogurodzico Dziewico, wstawiona w tylu świątyniach naszych, a szczególnie w Twej Jasnogórskiej Stolicy”. —Słowa te zobowiązują nas. W ciągu sześciu lat wdzięczności za sześć wieków obecności Maryi w Obrazie na Jasnej Górze mamy okazję, aby wypełniać to przyrzeczenie gorliwie, dziękując Maryi za opiekę i cudowne działanie na naszej ziemi.

Cześć dla Matki Bożej Jasnogórskiej powinniśmy przede wszystkim wyrazić przez pamięć o Jej Sanktuarium jako o miejscu pielgrzymowania naszego od sześciu wieków, oraz przez wdzięczność za wielkie dzieła dokonane przez Nią w naszych dziejach dla obrony wiary Narodu i jego jedności z Kościołem. Świadomi jesteśmy wielkich łask, którymi Maryja hojnie obdarza nasz Naród.

Mamy obowiązek wdzięczności wobec naszej Matki za to, że wielu z nas otrzymuje łaski dla siebie i swoich najbliższych. Któż przeniknie tajemnice, jakie kryją niezliczone wota, składane na Jasnej Górze z wdzięczności za wysłuchane prośby? Do dziś dnia kroniki Jasnogórskie zapełniają się opisami niezwykłych łask i cudów uzdrowień z nieuleczalnych chorób. Nieustannie dzieją się one przez przyczynę Maryi Jasnogórskiej. Co dzień wspomniane są przez ojców Paulinów i przekazywane do wiadomości pielgrzymców, rozpalając ich wiarę, budząc otuchę i nadzieję oraz żarliwość w modlitwie.

Potęga Bożego działania poprzez Cudowny Obraz Jasnogórski najgłębiej wyraża się w łaskach duchowej przemiany serc. Przed Obliczem Bogurodzicy zgubieni odnajdują drogę do Boga, siłę nawrócenia i powrotu do sakramentów świętych po kilkunastu, a nawet kilkudziesięciu latach.

Święto Matki Bożej Jasnogórskiej jest więc okazją do dziękczynienia za uzyskane łaski. Każdy z nas je otrzymuje, ale może nie każdy dość dziękuje. A przecież wiemy, że wdzięczność to dar miły Bogu, wspaniała cecha ludzkiego serca. Sam Pan Jezus uczy nas o tym w Ewangelii. Gdy uzdrowił dziesięciu trędowatych, tylko jeden zawrócił z drogi, aby podziękować Chrystusowi. Wtedy On zapytał o pozostałych dziewięciu? Chciał nas przez to nauczyć, że i my nie tylko mamy prosić Boga o ratunek, ale również żarliwie dziękować.

Przejdźmy więc myślą nasze życie i przypomnijmy sobie, ile zawdzięczamy Matce Bożej, jakie łaski otrzymaliśmy przez Jej orędownictwo na Jasnej Górze, czy modląc się w naszych kościołach i domach przed Jej obrazami. Wspomnijmy także ile łask otrzymaliśmy i nadal otrzymujemy z okazji Nawiedzenia parafii! Od dwudziestu lat wędruje Kopia Obrazu Jasnogórskiego po naszym kraju, od tylu lat Matka Boża nawiedza kościoły, pociągając rzesze do Chrystusa. Pamiętajmy, że wyruszyła w drogę w 1957 roku, na początku Wielkiej Nowenny przed Tysiącleciem Chrztu Polski, aby przyjść z pomocą w wypełnianiu zobowiązań przyjętych w Jasnogórskich Ślubach. Taki jest cel Jej wędrówki. W roku, gdy we wszystkich parafiach —8 maja— ponowiliśmy Śluby Narodu, wspomnijmy i tę pomoc, którą Matka Boża nas obdarza.

Co więc mamy czynić?

W ciągu sześciu lat jubileuszowych postarajmy się chociaż raz pojechać na Jasną Górę, aby osobiście nawiedzić Matkę Bożą w Jej Cudownym Obrazie oraz złożyć hold wdzięczności i miłości. Otoczmy wciąż Jej ołtarze w świątyniach. Niech w naszych domach nie ustaje codzienna modlitwa rodzinna przed Jej wizerunkiem. Ale czy posiadamy go u siebie? —Oto zadanie stojące przed nami! W ciągu sześciu lat wdzięczności postarajmy się o ten znak naszej wiary i miłości dla Chrystusa i Jego Matki— o Obraz, który jest znakiem polskości na wszystkich kontynentach.

A czy nosimy Jej medalik, jak ojcowie nasi nosili na piersiach ryngrafy z Matką Boską Częstochowską? Zapewne wśród naszych rodzinnych pamiątek przechowujemy zniszczone obrazki, czy medaliki, z którymi nasi najbliżsi, lub my sami przeżywalismy różne koleje losu —wojny, obozy, zesłania— zawdzięczając ocalenie i ratunek gorącej wierze w pośrednictwo Matki Najświęt-

A Message of the Polish Bishops

szej. Postarajmy się o medalik dla nas i dla naszych rodzin. Rozejrzyjmy się także wokoło na istniejące jeszcze kapliczki przy drogach, ulicach i domach. Zatrószmy się o nie, bo i zewnętrzne przejawy czci są darem godnym Boga i Jego Matki.

Najmilsze Dzieci Boże! Przede wszystkim jednak w tej chwili zapraszamy Was wszystkich, abyście przyszli w dniu 26 sierpnia do kościołów i kaplic, na uroczystość Maryi Jasnogórskiej. Weźcie udział we wspólnej Mszy świętej. Gorącym i czystym sercem módlcie się do Matki Najświętszej, łącząc się myślą z Jasną Górą. Tam Episkopat Polski wraz z rzeszą pielgrzymców ponowi Jasnogórskie Słuby w imieniu Was wszystkich. Módlcie się wspólnie w intencji wypełnienia narodowych przyrzeczeń, prosząc Królowę Polski o moc, potrzebną do zachowania wierności Bogu i Jego nakazom. Polecajcie Opiece Matki Bożej Jasnogórskiej dzieci i młodzież na progu nowego roku szkolnego.

Pójdźcie w procesji za obrazem Matki Bożej, aby pieśnią sławić Jej szcudroblliwość i dobroć dla nas wszystkich. Postarajcie się o świąteczny nastrój w waszych domach, pomimo pracy i obowiązków; przystrójdzie obraz Matki Bożej kwiatami, zapalcie przed nim światła.

Niech w ciągu sześciu lat wdzięczności, dzień 26 sierpnia rozbrzmiewa dziękczynieniem. Rozradujmy Serce Maryi, Królowej Polski, pamięcią o tym że od tylu wieków krzepi nasz Naród swoją obecnością w naszych dziejach i w życiu codziennym, poprzez Cudowny Obraz na Jasnej Górze.

Na dzień imienin Jasnogórskiej Matki z serca Wam błogosławimy.

Warszawa, dnia 16.VI.1977.

159 Konferencja Biskupów Polskich

Podpisani:

Stefan Kardynał Wyszyński

Prymas Polski

Biskup Stefan BAREŁA

Przewodniczący Komisji Maryjnej

Episkopatu

INDEX¹ OF PERSONS

- Abbott W. 39
 Abraham 14, 19, 29, 33, 181, 251
 Adalbert, St. 108, 110, 125, 147, 164
 Adam 181
 Ahern B. 44, *115*
 Ahlstrom G. W. *281*
 Ainalov A. 43, *90*
 Aldama J. 44, *115*
 Alexander VI, Pope, 212
 Alexander II, Russian Czar, *55*
 Allchin A. M. 7
 Allmen J. von, 44, 259, *260*
 Alpaton M. 43
 Altaner B. 39
 Ambrose, St. 113, *111*
 Andrew Bobola, St. 147
 Anna, St. 67, 225
 Anna, Empress, 82, 86
 Aradi 47
 Attwater D. 39
 Avery B. 44, *115*
 August II, King, 66, 184
 Augustine, St. *55*, 115, *116*
 Augustine J. 285

 Balič K. 7, 44, *115*
 Barbara, St. 67
 Barnett R. 41
 Bartholomew, St. 58, 165
 Bartholomew of Pecs, *55*
 Basil, Emperor 82
 Basilian monks, 81, 82
 Batory S., King, 184
 Baumer C. 9

 Beckwith J. 43
 Beissel S. 41
 Belanger M. *115*
 Belloc H. 207
 Berbuir E. *112*
 Beresniewicz A. 71
 Bernadotte E. 42
 Bertelli C. *89*
 Bertetto D. 39, 47
 Bérulle, Card., 289
 Besnard A. 44
 Besutti G. 10, 25, *38*, 39, 44, 47, 241
 Bettini S. 43
 Bethsheba, mother of King Solomon, 281
 Bilczewski J., Archbp. 163
 Billington J. 42
 Birkenmajer J. *108*
 Blankoff J. 43
 Blenkinsopp J. 44, *115*
 Blondeel L. 84
 Bobrinskoy B. 17, *18*, 31, 44, *276*
 Bochnak A. 285
 Bogumił, Bl., 147
 Bogusławski A. 285
 Bojakowski N. 82
 Bolesław, King, 146
 Bolognetti, Card., 95
 Bolshevics 186
 Boniface IX, Pope, *270*
 Borkovic M. *55*
 Boskovitz M. 42, *90*
 Bottari S. 42
 Boulgakov S. 44
 Bouts Th. 84
 Bouyer L. 44, 114

¹ The numbers indicate the pages; when italicized, cf. footnotes.

Index

- Braun L. 47
Bronisława, Bl., 147
Brosch H. 44, 115
Brown R. 39, 41
Bruchnalski W. 47
Buberl P. 87
Bugnini A. 39
Buxakowski J. 100, 102, 102, 104,
117, 117
Buzzini J. 97
- Calabuig A. 279
Cardwell Ann Su. 183
Charlemagne, 68, 79, 80, 83, 226
Charles I, King, 53
Carli L. 44, 115
Caro R. 7, 8, 8, 23
Caroll Th. 106
Carrington Ph. 39
Carroll Ea. 15, 15, 29
Casimir, St., 69, 110, 147
Casimir III, King, 53
Catherine the Great, 185
Cavallini P. 85
Cavarnos C. 42
Cazelles H. 39, 44, 181, 181, 279
Cechelli C. 42, 86, 87
Cellini P. 87, 89
Ceslaus, Bl., 147
Chełstowski D. 47, 129
Chodynieski I. 81, 82
Chopin F. 185, 186
Chormański E. 285
Chromatius of Aquila, 15, 29, 282
Chrysostom J., St., 107
Churchill W. 188
Ciesielski A. 285
Caudel P. 19
Clement V, Pope, 55, 158
Clement XI, Pope, 66, 68, 130, 223
Clifford 41
Congar Y. 44, 115
Constantine, Emperor, 68, 78, 82
Cross S. 42
Cunningham F. 45, 115
Cyril, St. 83
Czołowski A. 42, 82
- Dalbor E., Primate of Poland, 133
Daniel, Prophet, 252
Daniel, King of Rus', 80
Daniélou J. 45
Dankwart C. 96
Dąb B. 90
Dąbrówka Princess, 146
Dąbrówka B. 47
Deborah 169
Deis L. 39, 115
Dejonghe M. 285
Delius W. 39
Denzinger H. 40
Dębicki Z. 199, 199
Długosz J. 42, 53, 53, 55, 56, 62,
66, 70, 85, 88, 88, 109, 109, 212,
120, 120, 158, 209, 209
Dolger F. 42
Drerup H. 87
Durand A. 37
Dvornik F. 42, 100, 108
Dybowski R. 183
- Eggerer A. 55, 64, 158, 158
Eisenhofer 41
Elbert J. 45, 115
Eleonora, Queen, 66
Elizabeth, St., 224
Engelmann H. 45
Ephrem, St., 167
Esther 169
Estreicher K. 86, 86
Eudoxia, Empress, 81, 83
Eusebius of Esztergon, Bl., 55
Evdokimov P. 40, 102, 102, 113, 113
Eve 67, 173, 181
- Fackovec W. 7, 7, 8, 23
Fedotov G. 42
Feuillet A. 45, 277, 277
Fijałek J. 70, 90, 92, 158, 211, 112,
270
Fillow B. 42
Fiores S. de 7, 8, 8, 23, 45, 246, 247
Flanagan D. 45, 115,
Flichte A. 40
Florinsky M. 42

- Franck H. 76
 Frąs L. 47, 51
 Frederic the Great, 185
 Fudakowski C. 285
 Fuhrmann M. 84

 Gabriel, Archangel, 224
 Galot J. 45, 115
 Galvin N. 7
 Garrone G., Card., 8, 23
 Genghis Bathu Khan 184
 Gennaro G. 45, 115
 Gentilis, Card., 55
 Germanus, St., 15, 16, 30, 35, 105
 Gillett M. H. 86
 Giotto 87
 Girones G. 9, 37, 37, 45
 Gołdonowski A. 47, 213, 213
 Gomułka W. 188
 Gossaert J. 84
 Gown W. 285
 Górski K. 11, 11, 25
 Grabar A. 42, 90
 Graef H. 40
 Grasso D. 45
 Grego A. 89
 Gregorius, Prior, 54
 Gregorius V. 47
 Gregory of Nyssa 105, 105
 Gregory the Great, Pope, 16, 16, 30, 116
 Grieskiecher F. 54
 Grignon de Montfort, Louis Marie, St., 8, 23, 292, 292
 Gronowicz A. 42
 Grotter A. 191
 Grudziński K. 285
 Gruszkiewicz M. 161
 Grzegorz of Sambor 212
 Gumpfenberg W. 47
 Gustav, King, 227
 Gustaw R. 11, 11, 25, 26, 147
 Gyongyosi G. 55

 Halecki O. 19, 42, 74, 74, 191, 191
 Haller J., General, 75, 215
 Haussig H. 42
 Hawelski E. 47, 79, 223, 225

 Hedwig, St., 147
 Hedwig, Queen, 53, 81
 Helena, Empress, St. 79, 80, 81, 226
 Henricus, Plebanus, 54
 Henze C. 84
 Hitler A. 187
 Hlond A., Card., 134, 165, 183
 Hoddinott R. 42, 90
 Holländer H. 84
 Hosius S., Card., 184
 Hryniewicz B. 84
 Huber P. 42, 90
 Hulka-Laskowski P. 243, 243
 Hungarian Pauline monks 55, 119
 Hussites 227
 Hyacinth, St., 147

 Icenbrant A. 84
 Iliński P. 47
 Innocent XI, Pope, 69, 74
 Isaac 14, 29
 Ivo J., Bishop, 51

 Jabłoński A. 285
 Jacob 14, 29, 177
 Jacopone of Todi, 175
 Jan Kazimierz, King, 127, 130, 131, 134, 139, 147, 162, 164, 166, 185, 195, 221, 227
 Jankowski A. 45, 115
 James Strepa, Bl., 147
 Jaroszewicz F. 85
 Jastrzębiec A. 211
 Jędrzejewski A. 79, 85
 Joachim, St. 67
 John, Ap., 248
 John Cantius, St., 147
 John Sarkander, Bl., 147
 John XXIII, Pope, 116, 137, 146, 147, 149, 150, 150, 151
 Jolanta, Bl., 147
 Josephat Kuncewicz, St., 147
 Joseph, St., 224
 Joseph II, Emperor, 55
 Judith 169
 Jungmann F. 45
 Jurga W. 86

Index

- Kaczmarek C., Bishop, 285
Kaczorowski S. 47, 51
Kaestner E. 42
Kakowski A., Archpb., 133
Kałwa P., Bishop, 285
Karinger J. 97
Karol X Gustaf Truffer 51
Karsnicki V. 130
Kazimierz Wielki, King, 51, 80, 81, 82
Kennedy P. 47, 190
Kiedrzyński A. 47, 79
Kielczewski S. 65
Kirwin F. 45, 281
Kisban E. 55
Kluchevsky V. 42
Kłopotowski I. 66
Kneblewski W. 96
Kniazeff Al. 20, 20, 34
Knowles M. 40
Kobierzyński S. 47
Kochowski V. 47, 213, 213
Koehler Th. 7, 22, 40, 45, 181, 181, 277
Kołłataj H. 185
Kominek B., Card., 147
Kondakov N. P. 42, 90
Kononov S. 42
Kopera F. 47, 86, 86
Kossak Z. 285
Kościuszko Th. 185
Kordecki A., Prior, 48, 51, 55, 74, 123, 124, 125, 128, 128, 144, 163, 191
Kornfeld W. 45
Kozłowski R. 48, 62, 64, 64, 77, 79, 89, 89, 90, 90, 91, 91, 92, 92, 93, 93, 95
Kötting B. 45
Krak J. 244, 244
Krasiński A., Bishop, 185
Krasiński Z. 193, 194
Krupa A. 45, 115
Kryszak F. 285
Kubina T., Bishop, 165
Kubit A. 286
Kucharek C. 40, 107
Kucharski H. 63, 64
Kukullio K. 84
Kunegunda, Bl., 147
Kunstle K. 84
Kuraś F. 198, 199
Ladislaus of Gielniów. Bl., 147
Ladislaus IV, King, 66, 126
Ladislaus Jagiello, King, 53, 54, 58, 62, 70, 81, 158, 184
Ladislaus, Prince of Opole, 53, 53, 54, 56, 57, 58, 59, 76, 78, 79, 81, 82, 86, 95, 226
Lanckoroński M. 78, 79, 80, 84
Lane Bliss A. 183
Lasocka J. 286
Laurentin R. 7, 9, 9, 14, 15, 24, 29, 37, 38, 40, 45, 115, 247, 247
Lawrence, St. 84, 95
Lechner 41
Lechoń J. 205, 207
Lednicki W. 42
Lemarié J. 282
Leo X, Pope, 72
Leo XIII, Pope, 163
Leo, Prince of Rus', 78, 79, 80, 83, 226
Lecardo G. 260, 260
Lindner C. 10, 10, 25
Lithuanians, 80
Liwerski L. 286
Lochet L. 37, 37, 45, 264
Loew J. 42
Lossky V. 103, 107
Louis I, King, 53, 53, 54, 56, 59, 78, 79, 80, 86
Lubieńska T. 286
Ludovicus Rex Hungariae, 68
Luke, St., 56, 57, 58, 68, 77, 79, 81, 83, 84, 131, 223, 228
Lutko J. 59
Łazinski A. 71, 71, 79
Łobżyński D. 48, 122, 123, 208
Łopienski Brothers, 67
Łukaszczuk D. 246

- MacDonald W. 45
 Mag 244, 244
 Magyars, 119
 Maher A. 7
 Mahuet J. de, 42, 90
 Maj D. 286
 Malczyk H. 286
 Malej 86, 286
 Mańko W. 216, 216
 Manoir H. du, 114, 114
 Manuel N. 84
 Marciniak K. 45, 115
 Margerie B. de, 19, 19, 20, 33
 Marin H. 41
 Markiewicz P. 165
 Marmaggi D., Card., 165
 Marrou I. 9
 Martimort A. 41
 Martin V, Pope, 40, 70, 96, 211
 Martinuzzi G. (Utješnović Juraj),
 Card., 55
 Mary Magdalene 225
 Masaryk T. 42
 Mathew G. 43
 Matsys Q. 84
 Matthew, Ap., 277
 Maximilian M. Kolbe, Bl., 7, 147,
 187, 289
 Mazurek B. 286
 Meer F. 43
 Meersseman G. 112
 Melchior Grodzicki, Bl., 147
 Mendieta E. de, 43, 90
 Mercier, Card., 289
 Methodius, St., 83
 Micah, Prophet, 182
 Michael, Archangel, 59
 Michel O. 46
 Mickiewicz A. 145, 183, 183, 192,
 192, 237
 Mieszko I, Duke of Poland, 108, 137,
 145, 146, 152
 Mikołajczyk S. 183
 Milewski Z. 286
 Miliukov P. 43
 Minear P. 46
 Miriam, sister of Moses, 19, 33
 Morawski S., Archbps., 163
 Moses 18, 32, 224, 270
 Moszyński K. 65, 65, 97
 Mroczko T. 90
 Muhlen H. 46
 Mutatoff P. 43
 Müller B., General, 43, 74, 123, 227
 Myers B. 43
 Nagyfalusy L. 119
 Napoleon Bonaparte 186
 Narbutt J. 244, 246
 Nasrallah J. 43, 107
 Nawrocki S. 286
 Nazi 187
 Nero, Emperor, 88
 Neubert E. 19
 Nicephorus, Emperor, 68, 79, 80,
 226
 Nicetas of Remesiana 14, 14, 28
 Nieszporkowicz A. 48, 66, 78, 126,
 126
 Nissen H. 46
 Noah 74
 Norda J. 286
 Norwich J. 43
 Nowaczyk J. 286
 Nowakowski J. 286
 Nowowiejski F., Archbp., 166
 Oblak J. 286
 Obolensky D. 40
 Oertel R. 43
 Oleśnicki Z., Card. 53, 147, 159
 Onuphrius, St. 82
 Orvis J. 200
 Ossoliński J. 69
 Ostrogorsky G. 43
 Ostromecki B. 205, 205
 Otto I, Emperor, 146
 Ouspensky L. 43, 103, 107
 Padavano A. 46, 115
 Pandel H. 286
 Pannonius G. 159
 Parlasca K. 87
 Pasternak F. 55

Index

- Paszkiewicz H. 43
 Paul, Apostle, 103, 104, 225, 255
 Paul, Hermit, 55, 55, 68, 69, 84
 Paul VI, Pope, 48, 116, 116, 151, 152, 257
 Pauline Fathers, 65, 66, 68, 130
 Paustowski K. 243, 243
 Pawlikowska-Jasnorzewska 204, 204
 Pączek J. 286
 Pedrosa A. 7, 8, 8, 23
 Pereira B. 9, 24, 38, 38, 46, 246
 Perosi 70
 Peszkowski Z. 188
 Peter, Apostel, 146, 256
 Philip, Apostel, 103
 Philips G. 46, 115
 Piacentini E. 7
 Pieradzka K. 86, 86, 92
 Pietrkiewicz G. 287
 Pina A. de, 7
 Piotrowski S. 76
 Pius II, Pope, 159
 Pius VI, Pope, 291
 Pius X, Pope, 66, 130, 163, 173
 Pius XI, Pope, 75, 116, 164, 165
 Pius XII, Pope, 41, 76, 116, 135, 137, 137, 142, 144, 166, 173, 288, 290
 Plehe, 83
 Pliny the Elder, 88
 Podlewski S. 187
 Podstacki R. 48
 Polak W. 183
 Poniatowski S., King, 185
 Posoniensis J. 159
 Powodowski H. 120
 Powstenko O. 43
 Primipillus G., Prior, 119
 Prochaska A. 63
 Prokop J. 246, 246
 Przedziecki A. 53
 Przybylski B. 48
 Przytuleska W. 244, 244
 Pulcheria, Empress, 68, 83
 Raczyński K. 48, 79
 Radlica J., Bishop, 53, 56
 Radliński J. 48
 Radziwiłł J., Card., 65, 71, 95, 212
 Radziwiłł Albracht, King, 122
 Ragazzini S. 19
 Rahner H. 115
 Rahner K. 46
 Réau L. 43
 Red Army, 186
 Reddway W. 43
 Redpath H. 40
 Reggio E. 10, 11
 Rejman E. 165
 Renzetti C. 166
 Reszka S. 64
 Reymond W. 216
 Riasanovsky N. 43
 Risinius P. 48, 58, 58, 63, 64, 65, 70, 70, 78, 79, 79, 83, 84, 85
 Robinson J. 249
 Rolicz-Lieder W. 197
 Roosevelt F. D. President, 188
 Roschini G. 46, 86, 86, 115
 Rotter F. 48
 Rouet de Journal, M. J. 86, 86
 Rozanow Z. 84
 Rozenfeld K. 214
 Rutkowski J. 62, 63, 67, 84, 85
 Rydel L. 196
 Sadok, Bl., 147
 Salome, Bl., 147
 Samaritani A. 7, 8, 8, 23
 Sarnik W. 287
 Satgé J. de, 15, 15, 29
 Sauser E. 43, 46, 262, 262, 263
 Schiller G. 43
 Schlaefli L. 7, 8, 8, 24
 Schletz A. 48
 Schmemmann A. 7
 Schmitt 42
 Schmitt B. 188
 Schroeffler J., Card., 8, 23
 Schrenk G. 46
 Schulte A. 41
 Schultze B. 46, 115
 Schwartz 46
 Scorel J. va, 84

- Seasoltz R. 46
 Semmelroth O. 46, 114, 114
 Seveau Ph. 37, 46
 Seymour Ch. 43
 Shore A. 87
 Sienkiewicz H. 191, 191
 Simeon 174, 175
 Simon of Lipnica, Bl. 147
 Sisters of Adoration of the Blessed
 Sacrament, 187
 Sisters of Nazareth, 187
 Skarga P. 184
 Skira A. 43
 Skowron C. 287
 Skrudnik M. 48, 85, 92
 Słowacki J. 192, 192
 Smith E. 46
 Smoleń W. 287
 Smułkowska E. 84
 Sobieski J., King, 74, 185
 Solano G. 46
 Solomon, King, 281
 Spiazzi R. 46, 264
 Spicq C. 46, 265, 265
 Spinetoli O., da, 41
 Stalin J. 188
 Stanich K. 244, 244
 Stanislaus, St. Bishop, 147, 164
 Stanislaus Kostka, St., 147
 Stanislaus of Oporów, bl., 68
 Stanley D. 46
 Starowolski Sz. 48, 122, 122
 Staszyc S. 185
 Stephen, St., King, 119, 126
 Stern H. 43
 Stern J. 7, 8, 8, 23
 Strakhovsky L. 43
 Strelkow A. 87
 Stroka W. 212
 Strzelecka K. 102
 Strzygowski J. 43
 Styer P. 85
 Susul 245, 245
 Swedes 123, 185
 Sweeney J. 46, 115
 Świdziński S. 48, 158
 Szafranec S. 48, 55, 58, 62, 63,
 64, 70, 71, 79, 94, 129, 158, 216
 Szajnocha 83
 Szczaniecki B. 287
 Szembek Ch., Bishop, 130
 Szeltnicki W. 49
 Szlagowki A. 49, 131, 132
 Szoldrski W. 287
 Szostkiewicz Z. 49, 287
 Szeltnicki W. 46
 Szyftowski M. 63
 Szydelski, Dr. 72
 Szyzkowski M., Bishop, 99

 Talbot R. 43
 Tatars 80, 147, 184
 Terecki G. 162
 Teutonic Knights, 54, 184
 Theodor Lector 83, 84
 Thomas Aquinas, St., 16, 16, 30,
 41, 249
 Tobias 225
 Tobias A. 49
 Tomarski J. 49, 99, 287
 Tomaszewski K., Brother, 65, 65
 Tomkiewicz S. 85, 92
 Trautmann R. 43
 Trzebiecki A., Bishop, 128
 Trzeciak J. 109
 Turczyński W. 62, 67, 69, 85
 Turks 185
 Tyz M. 287

 Ulaniecki S. 83
 Uniates 184
 Urban VIII, Pope, 68, 72
 Urban W., Bishop, 183
 Urban W., Dr., 7
 Urquia J. 289
 Ustimowicz 82

 Vasey V. 7
 Vaux R. de, 45
 Vawter B. 248, 249
 Vegh J. 44, 90
 Verghetti B. 166
 Vernadsky G. 43
 Vidoni P., Nuncio, 127

Index

Vincent Kadłubek, St., 147
Vladimir, Prince of Kiev, St., 81,
82, 86
Vlasto A. 43
Voillaume R. 47, 115
Vollert C. 47, 115
Voyce A. 44
Vryonis S. 44

Wachowski S. 287
Walentyn of Warta, 120, 121
Walecki G. 162, 162
Walicki M. 95, 95
Wellen G. 44, 90
Wesoły S. 49
Wessel K. 44, 90
Westiarki Jezusa, Sisters, 65
Westrin Th. 51
Westwalewiczówna L. 200, 203
Weyden R. van der. 84
Wilhelm, Prof., 85
Wilpert G. 44
Wiśniowiecki M. Korybut, King, 66,
128, 130
Wit Stworz 108
Wojtkowski J., Bishop, 49, 108, 108

Wojtyła K., Card., 286
Woźniakowic G. 97
Wyspiański S. 195
Wyższyński S., Card., 49, 111, 148,
149, 151, 188, 189, 190, 219, 221,
287

Zakrzewski S. 121, 122
Zalosczer H. 87
Zaleska Z. 287
Załęcki M. 9, 10, 11, 12, 24, 26,
27, 37
Zbinden H. 44
Zdanowicz S. 49, 165
Zdzitowiecki S., Bishop, 66, 130
Zieliński H. 287
Zimorowicz J. 80, 80, 81
Zsolt A. 98, 98
Zwiercian A. 287

Żeromski A. 244, 244
Żórawek A., St., 147
Żurawski J., 183
Żurkowski W. 203, 204
Żymicki A. 78, 80, 80

INDEX OF PLACES

- | | |
|------------------------------------|------------------------------------|
| Alsace 9 | Dolny Śląsk |
| Ancona 188 | Doylestown 37 |
| Antiqua Czanstochowa 54 | |
| Argentia 288 | Ephesus 105 |
| Arnheim 188 | Esztergon 55 |
| Auschwitz-Birkenau 186 | Ethiopia 177 |
| Austria 74, 185 | |
| | Falaise 188 |
| Babylon 177 | Fatima 21, 35, 116 |
| Baltic Sea 183 | Fayum 87 |
| Banneux 21, 35 | Flossenbürg 186 |
| Bardo Śląskie 287 | France 9, 55, 183, 215 |
| Beauraing 21, 35 | |
| Betz 58, 68, 78, 79, 80, 81, 82 | Gdańsk 67, 187 |
| Bergen-Belsen 186 | Germany 55, 183, 184 |
| Bethlehem 182 | Gietrzwałd 285 |
| Birmingham 15, 29 | Gliwice 216 |
| Black Sea 183 | Gniezno 148, 166, 285 |
| Bochnia 286, 287 | Gönc 56 |
| Bohemia 55, 57, 212 | Grodno 187 |
| Bologna 188 | Gross-Rosen 186 |
| Bosphorus 83 | Grunwald 109, 184 |
| Brzezina 59 | Guadalupe 21, 35 |
| Buchenwald 186 | |
| Buda 56, 84, 95 | Halicz 53 |
| Byzantium 86 | Hungary 55, 57, 57, 78, 85 |
| | |
| Chelm 92, 166, 285, 287 | Israel 242 |
| Chernikhov 127 | Italy 85 |
| Cherson 82 | |
| Constantinople 58, 58, 70, 79, 80, | Jerusalem 68, 79, 80, 83, 84, 103, |
| 83, 84, 89 | 176, 178, 179, 182, 228, 242, 249, |
| Crimea 82 | 261 |
| Croatia 45 | |
| | Kalisz 71, 108, 216 |
| Dachau 186, 286 | Kalwaria Paclawska 287 |
| Dniepr Rivier 108 | Kalwaria Zebrzydowska 244, 296 |
| Dobrzyn 54 | Katowice 52, 166 |
| | Katyń 187 |

Index

- Kielce 65, 108
Kiev 81, 86
Kodeń 286
Kraków 52, 62, 66, 68, 108, 165,
190, 216
Krasnobród 285, 286, 287
Kujawy 212
- La Salette 8
Leżajsk 285
Lignica 147, 184
Lithuania 53, 55, 109, 127, 184
Livonia 127, 212
London 75
 Lourdes 9, 16, 24, 30, 35, 37,
Ludźmierz 285, 287
Lwów 72, 80, 81, 82, 108, 127, 163,
166, 287
Łaba River 146
Łódź 166, 216
- Maciejowice 185
Márianosztra 56
Máriaremete 56
Majdanek 186
Masovia 127
Mauthausen 186
Miletus 225
Mohacs 55
Mohylew 108
Molsheim 7, 9
Monte Cassino 188
Moravia 57, 57, 212
Moscow 183, 212
Mount Sinai 89
- Narvik 188
Natzweiler-Struthof 186
Nazareth 58, 111, 224, 230
Neuengamme 186
Niepokalanów 187
Nova Czanstochowa 54
- Odra River 146
Olsztyn 80
Opatów 108
Opole 79
- Oranienburg 186
Ostra Brama 148, 286
Oświęcim 147, 187
- Pabijanice 216
Pantheon 89
Pecs 55
Pelplin 108, 187
Piekary Śląskie 216
Pińsk 108
Piotrkowice 285
Piotrków 216
Płock 108, 165
Połock 82
Pontmain 37, 37
Portugal 55
Poznań 166, 187, 190, 285
Prussia 57, 57, 74, 127, 166, 185,
212, 241
Przemyśl 286
- Raciborz 69
Ravensbruck 186
Rembieszczycze 65
Riga 186
Rus' 58, 70
Russia 56, 74, 184, 185, 212
Ruthenia 53, 56, 78, 127
Rzeszów 285
- Sachsenhausen 186
Samogita 127, 212
Sandomierz 108
Saxony 212
Siberia 185, 186, 190
Silesia 57, 57, 212, 226
Slovenia 212
Smoleńsk 127
Sobótka 286
Sulisławice 286
Świeta Lipka 286
- Tarnów 166
Tobruk 188
Toruń 68
- United Kingdom 188
United States 188

Theology of a Marian shrine . Częstochowa

Venice 56, 84, 86
Vienna 74, 147, 185
Vistula River 147, 186
Volyn 212

Wałbrzych 286
Wambierzyce 286
Warsaw 63, 65, 74, 75, 186, 216, 287

Warta River 52
Wilno 148, 166
Włocławek 72, 108, 165, 166, 187
Wola Wrzeszczowska 37

Yalta 188

Złotniki 65

INDEX OF SUBJECTS

- Agape, 253
 Akathistos, hymn, 106, 112
 Anthropological aspect of a Marian shrine, 282
 Apel Jasnogórski, 239, 240
 Archetype of the Church, 13, 111, 114
 Ark of the Covenant, 242, 276
 Assumption, feast, 75, 148, 165, 186, 220, 244, 273
 Auxilium populi polonici, 190

 Balkan Madonnas, 89
 Baroque style, 94, 262
 Basilica, 70, 96
 Battle of Britain, 188
 Black Death, 216
 Black Madonna, 57, 61, 72, 74, 150, 172, 174, 175, 185, 189, 190, 197, 204, 208, 240, 248
 Bogurodzica in the early Polish tradition, 108-110
 Bogurodzica of Częstochowa, 110, 116, 117, 118, 119, 148, 273
 Bohemian Madonnas, 89
 Byzantine iconography, 104
 Byzantine icons, 87, 88, 117
 Byzantine liturgy, 101, 105, 106, 117
 Byzantine origin of the Icon of Częstochowa, 38, 88, 93
 Byzantine theology, 102, 116

 Canon Law, 261
 Chapel, description, 94-95
 Charismatic aspect of the Marian devotion, 292
 Christ and the Divine Worship, 248-254

 Christ the source of holiness, 268-270
 Communion of Saints, 12, 26, 266, 274
 Concentration Camps, 186, 187, 190, 191
 Consecration to Mary, 129, 133, 139, 153-157, 221, 274, 287-292
 Constitution on the Sacred Liturgy, 258, 259, 262, 279
 Constitution of the Third of May, 185
 Coredemptrix, 174
 Council vigils 149

 Dark Madonna, *see* Black Madonna
 Daughter of Sion, 178-183, 278
 Day of Thanksgiving, Liberation, 162
 Declaration on Religious Freedom, 289
 Decorations of the Icon, 64-70
 Dresses of the Icon, 61

 Eastern Christianity, 99, 100, 117
 Ecclesial aspect of the Marian devotion, 291
 Ecumenical significance of the Icon of Częstochowa, 282
 Egyptian mummy portraits, 87, 88
 Encaustic technique, 62, 88, 89
 Eucharistic celebrations, 136, 221, 272
 Ex-votos, 38

 Feast of Our Lady of Częstochowa, 73, 97, 157-170, 213, 280
 Feast of Deposition of the Icon, 162
 Feast of the Name of Mary, 74

- Feast of Presentation of Mary, 159
- Features of the Icon, 60-62
- Figure of the Church, 111, 282

- Gates to the shrine, 94
- Gaudium et Spes*, 260, 290
- Gloriosam Reginam*, Apostolic Letter, 143
- Gothic Chapel, 58, 60, 94-96
- Gothic paintings, 88
- Great Novena, 111, 148, 149, 164
- Greek art, 97

- Hill of Forgiveness, 218
- Hodegetria, 8, 83, 84, 86, 87, 88, 89, 90, 209, 233, 267, 275, 281

- Icon of the Church, 111-116
- Icon of Częstochowa, *arrival to Poland*, 58; *history*, 56; *sign of the unity of the Church*, 115-119; *symbol of the suffering Nation*, 183-209
- Iconostasis, 104
- Immaculate Conception in Pauline tradition, 159-161
- Immaculate Heart of Mary, 133
- Indulgences, 158, 159- 212
- Italian Madonnas, 87, 89

- Little Office, 225-228
- Liturgical outline of a Marian shrine, 282
- Lumen Gentium*, 12, 13, 14, 16, 28, 38, 258, 259, 266, 267, 269, 270, 274, 275, 276, 277, 278, 279

- Madonna of the Pantheon, 89
- Madonna in Sancta Maria Francesca, 89
- Madonnas of Mount Sinai, 89
- Marialis Cultus*, Apostolic Exhortation, 9, 12, 38, 273, 274, 276, 277, 282, 291
- Marian pilgrim prayers and songs, 223-240
- Mater et Magistra*, 289

- Matka Boska, 108
- Matka Boska Częstochowska, 111, 118, 138
- Matka Nasza, 111
- Mediatrice, 111, 237, 290
- Miracles, 70-76, 186
- Mother of the Church, 37, 152, 276, 279, 280
- Mother of Mercy, 72, 121, 217, 229, 282
- Mother of the Messiah and of the Messianic People, 21, 171, 176, 181, 277, 280, 282
- Mother of Sorrows, 171, 172, 190, 217, 282
- Mother of the Suffering Church, 176-178
- Morning Star, 235

- National shrine, 73
- New Covenant, 110, 242, 250, 256
- New Eve, 280
- Nimbuses, halos, 61

- Officium Parvum de Beata, 159
- Order of St. Paul the First Hermit, 55

- Pacem in Terris*, 289
- Partition of Poland, 74
- Parousia, 181
- Pastoral aspect of a Marian shrine, 282
- Pauline spirituality, 157
- Pilgrim Church, 264-266, 268
- Pilgrimage of Warsaw, 216-222
- Pilgrims at the shrine, 211-222
- Poland, *Bulwark of Christianity*, 138, 184; *Mother of Saints*, 147; name and origin, 146; *the "Suffering Messiah of the Nations"*, 183; outpost of the Western Civilization, 74, 184
- Polish Catholic Intelligentsia, 245
- Polish Marian Year, 139, 145, 166
- Polish Millennium, 145-157
- Polish spirituality, 117

Index

- Polonia orans et vigilans, 151
 Powstanie Listopadowe, Uprising of November, 185, 192
 Powstanie Styczniowe, Uprising of January, 185, 192
 Powstanie Warszawskie, Uprising of Warsaw, 188
 Preface of Dedication, 260
 Proclamation of Mary as the Queen of Poland, 126-133
 Professio fidei of Pope Paul VI, 257
 Queen of Częstochowa, 138, 150, 193
 Queen of the Exiled, 205
 Queen of the Hermits, 157, 231
 Queen of Jasna Góra, 141
 Queen of Poland, feast, 157-170, 273, 280
 Queen of the Polish Crown, 70, 163, 169
 Queen of Victory, 74, 119-170, 236
 Queen, a "widow" of her nation, 194
 Queenship of Mary, nature, 280, 281, 290
 Reformation, 184
 Renaissance style, 94
 Renovations of the Icon, 62-64
 Roman artist, 87
 Russian icons, 89
 Scars on the Icon, 61
 Shrine buildings, 94, 98
 Shrine, center of pilgrimages, 211, 254
 Shrine, foundation, 51, 53, 59, 77
 Shrine, *Locus Sacer*, 177, 259; *name*, 242; *place of worship*, 255; *sign of holiness of the Church*, 268; *sign of the Pilgrim Church*, 264-270; *sign of our vocation to holiness*, 270-272; *visible and spiritual reality*, 255-258
 Slavic Liturgy, 107
 Spiritual Maternity of Mary, 279
 Technological studies, 40-93
 Tempera technique, 62, 88, 89
 Tent of Meeting, 110, 250
 Theology of a Marian shrine, 22, 241-284
 Translacio tabule . . . , 77, 78, 79, 84
 Trinitarian aspect of the Marian devotion, 282, 291
 Vatican Council, 116, 149, 151
 Vows of Jan Kazimierz, 139-145
 Vows of Jasna Góra, 145
 Vows of the Nation, 141-144
 Wieczernik, Cenacle, 97
 Western Catholic culture, 74, 146
 Western Christianity, 147
 Worship in spirit and truth, 251, 252, 253, 256